AN INIVNCTION GEVEN *by the Kyng oure ſouereigne lordes mooſt excellente maieſtee for the autoriſing and eſtabliſhyng the uſe of this Primer.*

16-
1665

HENRY THE.VIII. by the grace of God kyng of England,Fraunce, and Ireland, defendour of the faith, and of the churche of England and alſo of Ireland in yearth the ſupreme hedde. To all and ſinguler oure ſubiectes aſwell Archebiſhoppes, Biſhoppes , Deanes, Archedeacons , Prouoſtes,perſons,vicars,curates,prieſtes & all other of the Clergie:as alſo al eſtates and degrees of yͤ laye fee,& teachers of youthe within any our realmes,dominions,& countries greting. Emong the manyfolde buſines, and moſte weyghtie affaires appertaining to our regal authoritie & office, we muche tendering the youthe of our realmes, (whoſe good educacion & vertuous bringing vp redouneth moſt highly to yͤ honour & prayſe of almightie God)for diuers good cōſideraciōs,& ſpecially for yͭ the youth by diuers perſōs are taught the Pater noſter, the Aue maria,Crede,and.x. cōmaundementes al in Latin and not in Englyſh, by meanes wherof the ſame are not brought vp in the knowledge of their fayth, dutye and obedience, wherin no Chriſten perſon ought to be ignoraunt. And for that our people and ſubiectes which haue no vnderſtandyng in the Latin tong and yet haue the knowledge of readyng, may praye in their vulgare tong, which is to them beſt knowen: that by the meane therof they ſhuld be the more prouoked to true deuotion, and the better ſet theyr heartes vpon thoſe thynges that they pray for. And fynally, for the auoydyng of the diuerſytie of primer bookes that are nowe abroade, wherof are almooſt innumerable ſortes, whiche miniſter occaſion of contentions ⁊ vaine diſputations, rather then to edifye, and to haue one vniforme ordre of all ſuche bokes throughout all our dominions, bothe to be taught vnto chyldren, and alſo to be vſed for ordinary prayers of al our people not learned in the Latin tong: haue ſet furth this Primer or booke of prayers in Engliſhe to be frequented and vſed in and throughout al places of our ſaid realmes and dominions aswel of theldre people, as alſo of the youth, for their cōmon and ordinarye prayers, willyng, cōmaundyng, and ſtreightly chargyng, that for the better bringyng vp of youth in the knowledge of their dutye towardes God, their prince, and all other in their degree, euery ſcole maſter and bringer vp of yong begynners in lernyng, next after their

A.B.C.

BRITISH MUSEUM

A.B.C. nowe by vs alſo ſet furth, do teache this Primer or boke of ordinary prayers vnto them in Engliſhe, and that the youthe cuſtomably ⁊ ordinarily vſe the ſame vntyll they be of cōpetent vnderſtandyng and knowlege to perceyue it in Latin. At what tyme they may at theyr liberte either vſe this Primer in Englyſhe, or that whyche is by oure authoritie lykewyſe made in the Latyn tong, in all pointes correſpondente vnto this in Engliſhe. And further more, we ſtreightly charge and commaunde as well al and ſinguler oure ſubiectes and ſellers of bookes, as alſo all ſcholemaſters ⁊ teachers of yong children within thys our realme and other our dominions as they entende to haue our fauour and auoide our diſpleaſure by the contrary, that immediatly after this our ſayde Prymer is publiſhed ⁊ imprinted, that they ne any of them, bye, ſell, occupye, vſe, nor teache preuely or apertly any other prymer either in Engliſhe or Latin, then this, nowe by vs publiſhed, which with no ſmall ſtudy, trauayle, and labor, we haue purpoſely made to the highe honor and glorye of almyghty God, ⁊ to the cōmoditie of our louyng and obedient ſubiectes, and edifiyng of the ſame in godly contemplation and vertuouſe exerciſe of prayer.

Geuen at our palayce of Weſtm̄. the. vi. day
of May in the. xxxvii. yere of our reigne.

The prayer of our Lorde.

Oure father whiche art in heauen, halowed be thy name.

Thy kyngdome come.

Thy will be done in yearth, as it is in heauen.

Geue vs this day our dayly breade.

And forgeue vs oure treſpaces as we forgeue them that treſpace againſt vs.

And let vs not be led into temptation.

But deliuer vs from euyll. Amen.

¶ The ſalutation of the Angel to the bleſſed virgin Mari.

Hayle Mari ful of grace, the Lord is with the.

Bleſſed art thou among women, and bleſſed is the fruite of thy wombe. Amen.

¶ The Crede, or. xii. articles of the chriſten fayth.

I Beleue in God the father almighty, maker of heauen and yearth.

And in Jeſu Chriſt his only ſonne our Lorde.

Whiche was conceiued by the holy goſt, borne of the virgin Mari.

Suffered vnder Ponce Pylate, was crucified dead, buried, and deſcended into hel.

And the third day, he roſe againe from death.

He aſcended to heauen, & ſitteth on the righte hande of God the father almighty.

From thence he ſhal come to iudge the quicke, and the dead.

I Beleue in the holy goſt.

The holy Catholike churche.

The communion of ſaynctes: the forgeueneſſe of ſinnes.

The reſurrection of the body.

And the life euerlaſtynge. Amen.

¶ The .x. commaundementes of almyghty God.

THou ſhalt haue none other goddes but me.

Thou ſhalt not haue any grauen Image, nor any lykeneſſe of any thynge, that is in heauen aboue, or in the yearth benethe, or in the water vnder the yearth, to thintent to do any godly honour or worſhip vnto them.

Thou ſhalt not take the name of thy lord God in vayne.

Remembre that thou kepe holy the Sabboth daye.

Honor thy father and thy mother.

Thou ſhalt do no murdre.

Thou ſhalt not commit adultry.

Thou ſhalt not ſteale.

Thou ſhalt not beare falſe witneſſe againſt thi neighbour.

Thou ſhalt not vniuſtly deſire thy neyghbours houſe, nor thy neyghbours wife, nor his ſeruaunt nor his mayde, nor hys Oxe, nor his Aſſe, nor any thyng that is thy neyghbours.

Lorde, into thy handes I commende my ſpirit: Thou haſt redemed me, Lorde GOD of trueth.

¶Grace before dyner.

The eyes of all thynges truſt in the, O Lorde Thou geueſt them meate in due ſeaſõ. Thou doeſt open thy hand, and filleſt with thy bleſſyng euery liuyng thing. Good lorde bleſſe vs and all thy giftes, whych we receyue of thy bounteous liberalitie, through Chriſt our Lord. Amen.

The kynge of eternall glory, make vs parteners of the heauenly table. Amen.

God is charite, and he that dwelleth in charite dwelleth in God, and God in hym. God graunt vs all to dwell in him. Amen.

¶Grace after diner.

The God of peace and loue, vouchſafe alway to dwell with vs. And thou lorde haue mercy vpon vs.

Glory, honour, and prayſe be to the O GOD whiche haſt fed vs from our tendre age, & geueſt ſuſtinaunce to euery liuyng thynge: repleniſhe our hartes with ioy and gladnes, that we alway hauing ſufficient, may be riche and plentifull in

all good workes, through our lorde Jeſu Chriſt.
Amen.

Lorde haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche art in heauen. &c.
And let vs not be led into temptation.
But deliuer vs from euill.
Lorde heare my prayer.
And let my cry come to the.

From the fyery dartes of the deuyll, bothe in weale and wo, our ſauiour Chriſt be our defence, buckeler and ſhelde. Amen.

God ſaue the churche, our kyng & realme, and God haue mercy vpon all chriſten ſoules. Amen.

Chriſt haue mercy vpon

¶ Grace before ſupper.

O Lord Jeſu Chriſt without whom nothing is ſwete nor ſauery, we beſeche the to bleſſe vs & our ſupper, & with thy bleſſed preſence to chere our hartes, that in all our meates & drinkes, we may taſte and ſauour of the, to thy honor and glory. Amen.

¶ Grace after ſupper

Bleſſed is God in all his giftes.
And holy in all his workes.
Our healpe is in the name of the Lorde, who hath made both heauen and yearth.
Bleſſed be the name of our lorde.
From henſfoorth worlde withoute ende.

MOſt mighty lorde and merciful father, we yelde the hearty thankes for our bodely ſuſtenaunce, requiryng alſo moſt intyrely thy gracious goodnes, ſo to feede vs with yͤ foode of thy heauenly grace, that we may worthely glorifye thy holy name in this lyfe, and after be pertakers of the life euerlaſting, through our Lord Ieſu Chriſt Amen.

God ſaue the churche, our kyng and realme, & God haue mercy vpon all chriſten ſoules Amen.

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The Matyns

O LORD, OPEN thou my lippes.

And my mouth, ſhal ſhew thy prayſe.

O God, to helpe me make good ſpede.

Lord, make haſte to ſuccur me.

Glory to the father, and to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is now, and euer ſhalbe, worlde without ende, Amen.

Hayle Mari full of grace, the lord is with the, bleſſed art thou amõges womẽ, and bleſſed is the fruite of thy wombe. Amen.

¶ A ſong, ſtirring to the prayſe of God.

Come and let vs reioyce vnto the lord, let vs ioyfully ſyng to God our ſauioure, let vs come before his face with cõfeſſion and thã- *Venite exultemus. Pſal. xciiii.*

[illegible]

kes geuyng, and ſyng we ioyfully vnto hym in Pſalmes.

For God is a great lord, & a great kyng ouer all goddes, which doth not forſake his people, in whoſe power are all the coſtes of the yearth, and he beholdeth the toppes of the moūtaynes.

The ſea is his, for he hath made it, and his handes haue faſhyoned the yearth alſo: come therfore and let vs worſhyppe and fall doune before God, let vs wepe before the Lord, who hath made vs, for he is our lord God, and we are his people and the ſhepe of his paſture.

To day if ye heare his voyce, ſe that ye hardē not your hartes, as in the bitter murmuring in the tyme of temptacion in wyldernes, where your fathers tempted me, proued me, and ſawe my workes.

Fortye yeres was I greued with this generacion, and I ſayde euer, they erre in their hartes, they haue not knowen my wayes, to whome I ſwore in my angre, that they ſhuld not entre into my reſt.

¶ Hayle Mari full of grace. &c.

Glory to the father. &c.

As it was in the beginnyng. &c. Amẽ.

¶ The Hymne.

Now the chereful day doth ſprĩg, *Iam lucis or to ſydere.*
Unto God, praye we and ſyng,
That in all workes of the day,
He preſerue, and kepe vs ay.

That our tong, he may refrayne,
From all ſtryfe, and wordes vayne,
Kepe our eyes, in couerture,
From all yll, and vayne pleaſure.

That our hartes be voyded quyte,
From phanſy, and fond delighte,
Thinne dyet, of drinke and meat,
Of the fleſhe, to coole the heat.

That whẽ the day, hẽce doth wend,
And the courſe, the night doth ſend,
By forbearyng worldly thing.

Glory to god, we may ſyng.
Amen

¶ Of the prayſe, and honour, and glory of Chriſt.

Domine dominꝰ noſter. Pſal. viii.

O Lord, which art our Lord, how maruelous is thy name ouer all the yearth?

For thy magnificence, is exalted aboue the heauens.

Thou haſt aduaūced thy prayſe, by the mouthes of infantes and ſuckyng babes, in diſpite of thyne enemyes, for to cōfound the aduerſary and reuēger.

For I ſhall behold the heauens, which are the worke of thy fyngers, the moone and the ſterres, which thou haſt ordeyned.

What is man, that thou art ſo mindful of hym? or what is the ſonne of mā that thou ſo regardeſt hym?

Thou haſt made hym ſomewhat inferior to Aungels, thou haſt crouned hym with glory and honoure, and haſt made hym lord vpon the workes of thyne handes.

Thou haſt put all thinges in ſubiectiõ vnder his fete: al maner of ſhepe and oxen, yea moreouer the cattell of the felde, foules of the ayer, and fiſſhes of the ſea, which walke in the pathes of the ſea.

O Lord which art our lord, how merueylous is thy name ouer all the yearth.

Glory to the father, and to the ſonne, and to the holy goſt.

As it was in the begynnyng. &c.

¶ Of the glory of God, which is ſhewed by his creatures, and of his holy and immaculate lawe.

The heauens declare the glory of God, and the firmamẽt ſheweth his handy workes.

Cœli enãrrant. Pſal. xviii.

Day vnto day, vttereth out ſpeche: and night vnto night, openeth knowledge.

There be neither ſpeches nor languages, but that the voyces of them be heard.

Their ſound hath gone furth into all landes, and their wordes through the coſtes of the round yearth.

He hath pight his pauilion in the ſunne, and he is like a bridegrome commyng out of his chaumber.

He ſhall reioyſe as a gyaunt to run his courſe, his progreſſe is fro the high heauen:

And his courſe is vnto the fartheſt part therof, neither is there any that can hyde him from his heat.

The lawe of the lord is pure, conuertyng ſoules: the teſtimonie of the lord is faythfull, geuyng wyſedom to the ſimple.

The commaundementes of the lord be right, comfortyng the hartes: the lordes precept is pure, geuyng light to the eyes.

The feare of the lord is holy, euermore continuyng, the iudgementes of the lord are true, and al together ryghteous.

They are to be deſired aboue gold and precious ſtones, and more ſwete then the hony and the hony combe.

Verely, thy ſeruaunt obſerueth them: in keping them is great reward.

Who can compriſe his faultes? purge me from my ſecret ſynnes, and from ſtraungers ſaue thy ſeruaunt.

If they haue not the maiſtry of me, then ſhall I be cleane, and ſhall be purged from the greateſt ſynne.

And the wordes of my mouth ſhall be pleaſaunt, and the meditacion of myne harte acceptable in thy ſyght alway.

O lord, thou art my helper, and my redemer.

Glory to the father, and to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is nowe. &c.

¶ Of the innocency of them that ſhall go to heauen, and of the reſurrection of Chriſt.

Domini eſt terra. Pſal. xxiii.

The yearth is the lordes, and the plentie therof: the round world, and all that dwell therin.

For he hath founded it vpon the ſees, and hath ſtayed it vpon the fluddes.

Who ſhall aſcend into the hyll of the lord: or who ſhall ſtand in his holy place:

He that is innocent of his handes, and hath a cleane harte, which hath not taken his ſoule in vayne, nor hath ſworne to deceyue his neyghbour.

He ſhal receyue bleſſyng of the lord, and mercy of God his ſauiour.

This is the generation of them that ſeke hym, of them that ſeke the face of the God of Jacob.

Ye princes open your gates, and ye eternal gates open your ſelues, and the kyng of eternall glory ſhall entre in.

Who is this ſame kyng of glory? the Lord of powers, he is the kyng of glory.

Glory to the father. &c.

As it was in the begin. &c. Amen.

¶ The Antheme.

Chriſt is of power, euer perfitely to ſaue them that come vnto God by hym: and he lyueth euer to make interceſſion for vs.

Our father which art in heauen. &c.

And let vs not be led into temptation.

But delyuer vs from euill.

The bleſſyng. The euerlaſtyng father bleſſe vs with his bleſſing euerlaſting. Amen.

¶ The firſt leſſon.

A Rodde ſhall come furth of the ſtocke of Ieſſe, and a bloſſome ſhall floryſh out of his roote. The ſpirit of the Lord ſhall reſt vpon him, the Eſaie.xi.

ſpirit of wyſdom and vnderſtandyng, the ſpirit of counſell and ſtrength, the ſpirit of knowledge & godlyneſſe, and the ſpirit of the feare of the Lord, ſhall repleniſſhe him. He ſhall not geue ſentence by the ſight of the eyes, nether reproue by hear ſay, but he ſhal iudge the poore people by iuſtice, and in equitie ſhall he reproue for the meke people of the yearth: he ſhall ſmyte the yearth with the rod of his mouth, & with the ſpirit of his lippes ſhall he kyll the vngodly. Rightuouſnes ſhall be the girdle of his loynes, and faythfulnes the buckle of his reynes. Thus ſayth the Lord: turne vnto me, and ye ſhall be ſaued.

The bleſſing. God the ſonne of God, vouchesafe to bleſſe and ſuccur vs.

¶ The ſecond leſſon.

Luke .i. THe aungell Gabriell was ſent from God into a citie of Galile named Nazareth, to a virgin which was enſured to a man, whoſe name was Joſeph, of the houſe of Dauid, & the virgins name was Mari. And whē the angell came vnto her, he ſayd: Hayle full of grace, the Lord is with the. Bleſſed art thou among women. And when the virgin hearyng theſe wordes was troubled with them, and muſed with her ſelfe what maner of ſalutacion it ſhuld be: the Angell ſayd to her. Feare not Mari, be not abaſſhed, for thou haſt found fauour in the ſight of God. Lo, thou ſhalt conceyue in thy wombe, and ſhalt bring furth a ſonne, and thou ſhalt call his name Jeſus, he ſhall be great, and ſhalbe called the ſonne of the hygheſt, and the Lord God ſhall geue vnto hym the ſeate of Dauid his father. And he ſhall reygne ouer the houſe of Jacob for euer, and his kyngdome ſhall haue no ende.

Thus ſayth the Lord: turne vnto me, and ye ſhalbe ſaued.

The bleſſing. The grace of the holy goſt illumine vs in hart and body.

¶ The third leſſon.

Luke.I. Then ſaide Mari to the angell, how may this be done: for I haue not knowledge of man. And the angell anſwering ſaide vnto her. The holy goſt ſhall come from aboue into the, and the power of the higheſt ſhall ouerſhadowe the. And therfore that holy one that ſhalbe borne of the, ſhall be called the ſonne of God. And lo, thy coſyn Elizabeth hath alſo conceyued a ſonne in her olde age, and this is the ſixt moneth ſith ſhe conceyued, which was called the barreyn woman, for there is nothyng impoſſible to God. To this Mari anſwered, lo, I am the handmayde of our lord, be it done vnto me as thou haſt ſpoken.

Thus ſayth the lord: turne vnto me, and ye ſhalbe ſaued.

¶ The prayſe of God, the father, the ſonne, and the holy goſt.

Te deum laudamus.

We praiſe the O God, we knowledge the to be the Lord.

All the yearth doth worſhyp the, the father euerlaſtyng.

To the all angelles cry aloude, the heauens and all powers therin.

To the Cherubin and Seraphin continually do cry.

Holy. Holy. Holy, Lord God of Sabaoth.

Heauen and yearth, are full of the maieſtie of thy glory.

The glorious company of the apoſtles, praiſe the.

The goodly felowſhip of the prophetes, praiſe the.

The noble armye of martyres, praiſe the.

The holy churche, throughout all the world doth knowledge the:

The father of an infinite maieſtie.

Thy honorable, true, & onely ſon.

Alſo the holy goſt the comforter.

Thou art the kyng of glory. O Chriſt.

Thou art the euerlaſtyng ſonne of the father.

When thou tookeſt vpon the to delyuer man, thou dydeſt not abhorre the virgins wombe.

When thou haddeſt ouercome the ſharpneſſe of death, thou dyddeſt open the kyngdom of heauen to al beleuers.

Thou ſytteſt on the right hand of God in the glory of the father.

We beleue that thou ſhalt come to be our iudge.

We therfore praye the, helpe thy ſeruauntes, whom thou haſt redemed with thy precious blood.

Make them to be nõbred with thy

ſaintes in glory euerlaſtyng.

O lord ſaue thy people, and bleſſe thyne heritage.

Gouerne them, and lyft them vp for euer.

Day by day, we magnifie the

And we worſhyp thy name, euer world without end.

Vouchſafe O lord, to kepe vs this day without ſynne.

O lord, haue mercy vpon vs, haue mercy vpon vs.

O lord, let thy mercy lighten vpon vs, as our truſt is in the.

O lord, in the haue I truſted, let me neuer be confounded.

¶ The verſicle.

¶ Pray for vs holy mother of God.

¶ The aunſwere.

That we be made worthy to attayne the promiſes of Chriſt.

O GOD TO HELPE me make good ſpede.

Lord make haſte to ſuccur me.

Glory to the father, and to the ſonne. &c.

As it was in the beginynnyng, and is now, and euer ſhalbe. &c. Amen.

¶ A prayer for the fauour & knowledge of God, and that his prayſe may be ſpred thoroughout all the worlde.

Deus miſereatur noſtri. Pſal. lxvi.

GOd haue mercy vpõ vs, and be good vnto vs, he ſhew vs his bryght countenaũce, and haue mercy vpon vs.

That we may knowe thy way in yearth, and thy ſauyng helth among al nations.

Let the people magnifie the O God, let all the people magnifie the.

Let the people be glad and ioyfull, bycauſe thou ruleſt the people with equitie

quitie, alſo doeſt ordre thy nacions in yearth.

Let the people magnify the, O God, let al the people magnify the, the yearth hath brought furth her fruite.

God our God bleſſe vs, God bleſſe vs, and al the coſtes of the yearth feare hym.

Glory to the father, &c.

As it was in the beginnyng. &c. Am̄.

¶ The ſong of the thre children, wherwith they praiſed God, walkyng in the fyre.

Prayſe ye the lord all the workes of the lord, prayſe and exalte hym for euer.

Benedicite omnia opera. Daniel. iii.

The aungelles of the lord, prayſe ye the lord: ye heauens prayſe the lord.

Ye waters, all that are aboue heauen, prayſe the lord: all the powers of the lord, prayſe ye the lord.

The ſunne and moone, prayſe ye the Lord, ſterres of the firmament, prayſe ye the lord.

The rayne and the dewe prayſe ye the lord, all the wyndes of God prayſe ye the lord.

Fyer and heat, prayſe ye the lord, wynter & ſommer, prayſe ye the lord.

Dewes and hoare froſtes, prayſe ye the lord, froſt and cold, prayſe ye the lord.

Iſe and ſnow, prayſe ye the lord, nightes and dayes, prayſe ye the lord.

Light and darkneſſe, praiſe ye the lord, lightenyng and cloudes, prayſe ye the lord.

The yearth, prayſe the lord, laude and exalt hym for euer.

Mountaynes and hylles, prayſe ye the lord, all that ſpringeth vpon the yearth, prayſe ye the lord.

Ye welles and ſprynges, prayſe ye the lord, ſees and fluddes, prayſe ye the the lord.

Great fiſhes and all that moue in the waters, prayſe ye the lord: all birdes of the ayer, prayſe ye the lord.

All beaſtes and cattell, prayſe ye the lord: ye chyldren of men, prayſe the lord.

Let Iſrael prayſe the lord, laude hym, and exalt hym for euermore.

Ye prieſtes of the lord, prayſe the lord: ye ſeruauntes of the lord, prayſe the lord.

Ye ſpirites and ſoules of righteous men, prayſe the lord, ye holy and meke in hart, prayſe the lord.

Anania, Azaria, Miſael, praiſe ye the lord, laude and exalt hym for euermore.

Bleſſe we the father, the ſonne, and the holy goſt: prayſe we hym and exalt hym for euermore.

Bleſſed art thou Lord in the firmament of heauen: thou arte prayſe worthie, glorious, and exalted, worlde without ende.

¶ All creatures are prouoked to the prayſe of God.

Laudate dominũ de celis. Pſal. cxlviii.

PRayſe the Lord ye that be in the heauẽs, prayſe ye hym in the high places.

Prayſe ye hym all his Angelles, al his powers prayſe ye hym.

Praiſe ye hym ſunne and moone, all ſterres and light prayſe ye hym.

O heauens of heauens, prayſe ye hym: and the waters aboue heauen, prayſe the name of the lord.

For by his word all thinges were made, by his cõmaundement all thinges were created.

He hath ſtabliſhed them euerlaſtyngly, he hath ſet a lawe that ſhall not paſſe.

Prayſe the Lord ye that be of the yearth, dragons & all the depe places.

Fyer, hayle, ſnowe, yſe, ſtormes of wyndes, that do his cōmaundement:

Mountaynes & al litle hilles, trees bearing fruite and all Cedres:

Beſtes and al maner of cattel, ſerpentes, and all fethered foules:

Kynges of the yearth and all people, princes & all iudges of the yearth:

Youth and virgins olde and yong, let them prayſe the name of the lord: for the name of hym onely is exalted.

The praiſe of him is aboue heauē and yearth, and he hath exalted the might of his people.

He be prayſed in all his ſaintes, ſonnes of Iſrael, the people approchyng vnto hym.

¶ The antheme.

O wonderfull exchaunge, the creatour of mankynde, takyng vpon him a liuyng body, hath not diſdained to be borne of a virgin, and he beyng made man, without ſeede of mā, hath graunted vnto vs his godhed.

¶ The chapter.

Maria virgo ſẽp.&c.

Virgin Mari, reioyce alwaye, which haſt borne Chriſt the maker of heauē and earth: For out of thy wombe thou haſt brought furth the ſauiour of the world. Thākes be to god.

¶ The hymne.

Ales diei nuncius.

The birde, of day meſſinger,
Croweth and ſheweth, that light is nere:
Chriſt the ſtyrrer of the hert,
woulde we ſhuld to lyfe conuert.

Upon Jeſus let vs cry:
wepyng, praying, ſobrely,
Deuout prayer, meynt with wepe,
Suffreth not the hart to ſlepe.

Chriſt ſhake of, our heuy ſlepe.
Breke the bondes, of night ſo depe,
Our olde ſynnes, clenſe and ſkoure,
Lyfe and grace, into vs poure.

Than-

¶ Thankes geuyng for the perfourmaunce of Gods promyſe.

The ſong of Zacharie. Benedictus.

BLeſſed be the Lord God of Iſrael, for he hath viſited and redemed his people:

And hath lifted vp the horne of ſaluation to vs, in the houſe of his ſeruaunt Dauid:

As he ſpake by the mouth of his holy Prophetes, which hath ben ſyns the world began:

That we ſhuld be ſaued from our enemies, and from the handes of all that hate vs.

To perfourme the mercy promyſed to our fathers, & to remembre his holy couenaunt.

To perfourme the othe which he ſware to our father Abraham, that he would geue vs.

That we being delyuered out of the hādes of our enemies, might ſerue hym without feare.

In holyneſſe and ryghteouſneſſe before hym, all the dayes of our lyfe.

And thou childe, ſhalt be called the Prophet of the hygheſt, for thou ſhalt go before the face of the Lord, to prepare his wayes.

To geue knowledge of ſaluation vnto his people, for the remiſſion of their ſynnes.

Through the tendre mercy of our God, wherby the day ſpryng from an high hath viſited vs.

To geue light to them that ſyt in darkneſſe and in the ſhadow of death, and to guyde our fete into the way of peace.

Glory to the father. &c.
As it was in the begin. &c. Amen.

¶ The antheme.

Bleſſed be they, that heare the word of God, and kepe the ſame.

¶ The verſe.

¶ O lord ſhew thy mercy vnto vs.

¶ The anſwere.

And gyue to vs thy ſaluation.

¶ Let vs praye.

GRaunt we beſeche the lord God, that thy ſeruauntes may enioy cōtinuall helth of body and ſoule. And that (the gracious virgin Mari praying for vs) we may be delyuered from this preſent heuines, & haue the fruition of eternall gladneſſe. Thorough Chriſt our lord. Amen.

¶ Of the holy goſt.

Come holy ſpirit of God, inſpire the hartes of them that beleue in the, and kyndle in them the fyre of thy loue.

¶ Let vs praye.

O God, which by the information of the holy goſt, haſt inſtructed the hartes of thy faythfull, graunt vs in the ſame ſpirit to haue ryght vnderſtāding, and euermore to reioyce in his holy conſolation. Through Chriſt our lord. Amen.

¶ Of the holy Trinite.

Deliuer vs, ſaue vs, iuſtify vs, O bleſſed Trinite.

¶ Let vs pray.

ALmighty and euerlaſting god which haſt graunted to vs thy ſeruaūtes by cōfeſſion of the true faith for to acknowledge the glory of the eternall trinite, and to honour the, one God in thy almighty maieſtie: we beſeche the, that through ſtedfaſtneſſe in the ſame faith, we may be alway defēded from all aduerſitie, which lyueſt & reigneſt one God world without end. Amen.

¶ Of the Croſſe of Chriſt.

We ought to glory in the Croſſe of our Lord Jeſus Chriſt.

¶ Let vs pray.

O God, which haſt aſcended thy moſt holy Croſſe, and haſt geuen lyght to the darkeneſſe of the worlde, vouchſafe to illumine, viſyt, and comfort both our hartes & bodyes, which lyueſt and reigneſt God, world without end. Amen.

¶ Of the holy Apoſtles.

Ye be they that haue left al thinges and haue folowed me, ye ſhall receyue an hundred folde, and haue the poſſeſſion of euerlaſtyng lyfe.

¶ Let vs pray.

ALmighty God, regard our infirmitie, & for that the burden of our iniquitie oppreſſeth vs: Graunt that by the prayer of thy glorious Apoſtles, we may haue reliefe & ſtrength to folow the confeſſion of theyr fayth. Through Chriſt our Lord. Amen.

¶ Of the holy Martyrs.

The ſoules of ſainctes reioyſe in heauen, which haue folowed the ſteppes of Chriſt, and bycauſe they haue ſhed their blood for his loue, therfore ſhall they reigne with Chriſt for euer.

¶ Let vs pray.

GRaũt to vs almighty God, that we which knowe that thy glorious Martyrs were ſtrong in cõfeſſion of thy fayth, may haue the ioy of theyr felowſhip in euerlaſting gladneſſe. Through Chriſt our lord. Amen.

¶ For peace.

LOrd ſend vs peace in our dayes, for ther is none other that fighteth for vs, but onely thou O lord God.

¶ Let vs pray.

O God, from whome all holy deſyres, al good counſels, and all iuſt workes do procede, geue vnto thy ſeruauntes that ſame peace, which the world can not geue, that oure hartes being obedient to thy commaũdementes, & the feare of our enemies taken away, our time may be peaceable by thy protection. Through Chriſt our lord. Amen.

¶ A prayer of the paſſion.

Chriſt ſuffered for vs, leuyng vs example that we ſhuld folowe his ſteppes, who did no ſynne, neyther was ther any gile foũd in his mouth.

¶ The verſicle.

We worſhip the Chriſt, with prayſe and benediction.

¶ The anſwere.

For thou haſt redemed the worlde frõ endleſſe affliction.

¶ Let vs pray.

Lord Ieſu Chriſt ſonne of the liuing God, ſet thy holy paſſion, croſſe & death, betwene thy iudgement and our ſoules, both nowe and at the houre of death. And moreouer, vouchſaufe to graunt vnto the liuing, mercy and grace, to the dead, pardõ and reſt, to the holy church peace and concord, and to vs wretched ſynners lyfe & ioy euerlaſting: which liueſt and reigneſt God with the father and the holy goſt world without end. Amen.

The glorious paſſion of our lord Ieſu Chriſt, deliuer vs from ſorowful heuyneſſe, and bring vs to the ioyes of paradiſe. Amen.

The glorious paſſion of
Jesu Christ deliuer vs

AP 59

The Prime.

O GOD TO HELPE me make good ſpede.

Lord make haſte to ſuccyr me.

Glory to the father, and to the ſonne. &c.

As it was in the begynnyng, and is now, and euer ſhalbe. &c. Amen.

¶ The hymne.

Brightnes of thy fathers light,
Light of light and day mooſt bright,
Chriſt that chaſeſt away night
Ayde vs for to pray aright.

Dryue out darkenes, frō our myndes,
Dryue away the flocke of fendes,
Drouſynes, take from our eyes,
That from ſlouth we may aryſe.

Chriſt vouchſaufe mercy to geue,
To vs all that do beleue,
Let it profit vs that pray

All that we do ſyng or ſay. Amen.

¶ All men are prouoked to magnifie and prayſe the Lord God.

Confitemini domino quoniam. Pſal.cxvii.

PRayſe the Lord, for he is good, for his mercy is euerlaſtyng.

Let Iſrael ſaye now that he is good, for his mercy is euerlaſtyng.

Let the houſe of Aaron ſay now, that his mercy is euerlaſtyng.

Let all that feare the Lord ſaye now, that his mercy is euerlaſtyng.

In my trouble I called vpon the Lord, and the Lord hath heard me at large.

The Lord is my helper, I wyll not feare what man doth to me.

The lord is my helper, and I ſhal deſpiſe myne enemyes.

Better it is to truſt in the Lord, then to truſt in man.

Better it is to truſt in the Lord, then to truſt in Princes.

All nations haue compaſſed me, yet in the lordes name haue I vanquiſhed them.

They liyng in wayte haue cloſed me in, yet in the lordes name haue I vanquiſhed them.

They haue ſwarmed about me lyke bees, and they haue burnt me as fyre among thornes: yet in the lordes name haue I vanquiſhed them.

I was thruſt at with violence, redy to fall, and the lord ſuccoured me.

My ſtrength and prayſe is the lord, and he is made my ſaluation.

The voyce of reioyſyng ⁊ of helth, is in the tabernacles of the iuſt.

The Lordes ryght hande hath wrought the ſtrength, the lordes right hand hath exalted me: the lordes right hand hath wrought the ſtrength.

I ſhall not dye, but I ſhall lyue, ⁊ I ſhall ſhew the workes of the lord.

The lord hath chaſted and chaſted me, and hath not put me to death.

Open me the gates of ryghteouſnes, and I enteryng therby ſhal praiſe the Lord, this is the Lordes gate, the righteous ſhall entre therby.

I wyll prayſe the O lord (bycauſe thou haſt hearde me) and thou art become my ſaluation.

The ſtone which the builders caſt away, is made the hedſtone of the corner.

This is done by the lord, and it is meruelous in our eyes.

This is the day which the Lord made, let vs reioyſe & be mery therin.

O lord ſaue thou me, O lord make me proſper, bleſſed is he that commeth in the lordes name.

We haue bleſſed you, that be of the lordes houſe, God is the Lord, and he hath geuen lyght vnto vs.

Appoynt ye a ſolempne holy day, decked with bowes, to the corner of the aulter.

Thou art my God, and I ſhal render thankes to the: thou art my God, and I ſhall exalt the.

I ſhal prayſe the O lord, for thou haſt heard me, and art become my ſaluation.

Prayſe the lord, for he is good, for his mercy is euerlaſtyng.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

¶ The antheme.

Bleſſed are the poore in ſpirit, for theyrs is the kyngdome of heauen: Bleſſed are they that mourne, for they ſhall receyue comfort.

¶ The verſicle. Lord heare my prayer.

¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

Lord Ieſu Chriſt mooſt poore & mylde of ſpirite, which dyddeſt mourne and lament for our ſynnes, & infidelitie. Graunt vs lykewyſe to be poore & milde of ſpirit, and ſo to wepe and wayle for oure offences, that we may be parteners of thy heauēly kingdome: which lyueſt and reigneſt God world without end. Amen.

¶ The third houre.

O GOD, TO HELP me make good ſpede.

Lord make haſte to ſuccur me.

Glory to the father, and to the ſonne, and to the holy goſt.

As it was in the beginnyng. &c.

¶ The hymne.

Mighty ruler God mooſt true,
whiſh doeſt all in ordre due,
Morne with light illumining,
Noonetyde with heat garniſhyng:
Quenche the flames of our debate,
Foule and noyſome heat abate,

Graunt vnto our body health,
To our hartes true peace and welth.
Let tong & hart, ſtrength and ſenſe,
Commende thy magnificence:
Let thy ſpirit of charitie,
Styrre vs all to worſhip the. Amen.

¶ A prayer to be delyuered from the vanitie of the worlde.

I Cryed vnto the Lord when I was in trouble, & he hath heard me.

Ad dominum cum tribularer. Pſal. cxix.

O lord delyuer my ſoule from liyng lyppes, and a deceytfull tong.

What may be geuen the, or what may be put to the, agaynſt a deceytful tong?

It is lyke ſharpe arrowes of the mighty man, and hote burning coles.

Wo is me that my reſting place is prolōged, I haue dwelled with the inhabitauntes of Cedar: my ſoule hath

ben

ben long in exile.

I was at peace with thē that hated peace, whē I ſpake vnto thē, they aſſaulted me without cauſe.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

¶ The antheme.

Bleſſed are the meake, for they ſhal inherit the yearth: Bleſſed are they which ſuffre hūger & thirſt for righteouſnes, for they ſhalbe ſatiſfied.

¶ The verſicle. Lord heare my prayer.

¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

Lord Ieſu Chriſt, whoſe whole life was nothing but humilitie and mekenes, who onely art our very righteouſnes: Graunt vs to ſerue and honoure the, with humble and meke harte, and in all our lyfe and conuerſation to deſire to be occupied in the workes of ryghteouſnes, which lyueſt and reigneſt. &c. Amen.

O GOD TO HELPE me make good ſpede.

Lord make haſte to ſuccur me.

Glory to the father, and to the ſonne. &c.

As it was in the beginnyng, and is now, and euer ſhalbe. &c. Amen.

❧ The hymne.

O Creatour mooſt benigne,
To vs alway be loking,
Rayſe vs frō all noyſom ſlepe,
wherin we be drouned depe.

Chriſt of thy mercyfulneſſe
Pardon all our ſynfulneſſe,
The to prayſe and magnifie,
Of night we leaue the ſlogardie.

Of the ſynne that we haue done,
we make our confeſſion.
wepyng we do pray to the
Pardon our iniquitie. Amen.

¶ A pꝛayer to be delyuered from the ſkoꝛnes of the wicked.

Ad te leuaui oculos meos. Pſal. xxii.

I Haue lyft vp myne eyes to the, which dwelleſt in heauē.

Behold, euen lyke as the eyes of the ſeruauntes wayt at theyꝛ maſters handes:

As the eyes of the handmayde be vpon her maſtreſſe: euen ſo be our eyes vpō our loꝛd God, vntyl he haue mercy on vs.

Haue mercy on vs O loꝛd, haue mercy on vs, foꝛ we be had in moche contempt.

For our ſoule is very full, beyng ſkoꝛned of the riche, and deſpiſed of the pꝛoude.

Gloꝛy to the father. &c.

As it was in the beginnyng. &c. Am̄.

¶ The antheme.

Bleſſed are the merciful, foꝛ they ſhall get mercy. Bleſſed are the cleane in hart, for they ſhall ſe God.

¶ The verſicle. Lord heare my prayer.

¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

LOrd Jeſu Chriſt, whoſe propertie is to be mercyfull, which art alway pure and clene without ſpot of ſynne, graunt vs the grace to folowe the in mercifulnes toward our neyghboures, and alwayes to beare a pure hart, and a cleane conſcience towarde the, that we may after this lyfe ſe the in thy euerlaſtyng glory: which liueſt and reigneſt God world without ende. Amen.

The nynth houre.

O God, to help me make good ſpede.

Lord make haſte to ſuccur me.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the begynnyng, and is now, and euer ſhalbe, worlde without end. Amen.

¶The hymne.

O The glory eternall,
Bleſſed hope of men mortall,
Chriſt the ſõne of God on high
The ſonne of virgin Mari.

Reche thy hand, that we may ryſe,
And our myndes ſo exerciſe,
That deuoutly, we may ſing,
Prayſe of God, with thãkes geuyng.

Finally, O Chriſt, we craue
Fayth in our hartes, ſet and graue,
That through hope, of lyfe aboue,
We may flame with feruent loue. Am̃.

¶ The innocent lyuers ſhall entre into the euerlaſtyug lyfe.

LOrd, who ſhal dwel in thy tabernacle? or who ſhall reſt in thy holy hyll? Domine quis habitabit, Pſal. xiiii.

He that entreth without ſpot, and worketh righteouſneſſe: he that ſpeaketh truthe in his harte, and hath not vſed diſceyt in his tong:

Nor hath done any euyll to his neighbour, and hath not ſclaundered his neighbour:

He in whoſe ſight the wicked man is nothing regarded, but doth honour them that feare the lord:

He that ſweareth to his neighbour and deceyueth hym not: he that hath not layed his mony to vſury, nor hath not receyued rewardes againſt the innocent:

He that doth theſe thinges, ſhall neuer ſtaggre nor decay.

¶ The antheme.

Bleſſed are the peace makers, for they ſhalbe called the childrē of God. Bleſſed are they that ſuffer perſecution for righteouſnes ſake, for theirs is the kyngdom of heauen.

¶ The verſicle. Lord heare my prayer.

¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

Lord Jeſu Chriſt, which madeſt peace betwene God the father and vs miſerable ſynners, which notwithſtandyng dyddeſt ſuffer vniuſtly, iniuries and perſecutions: Graunt vs grace to kepe the peace that thou haſt made, and patiently to beare all iniuries and perſecutions, that we may be called thy chyldren, and enherit thy heauenly kingdom: which liueſt and reigneſt. &c.

Amen.

4 AP 59

The euenſong.

O GOD, TO HELP me make good ſpede.

Lord make haſte to ſuccur me.

Glory to the father, and to the ſonne, and to the holy goſt.

As it was in the beginnyng. &c.

Here we be ſtyrred to prayſe and magnify the Lord.

Prayſe the lord, O ye chyldren, prayſe ye the name of the lord.

Laudate pueri. Pſal.cxii.

Bleſſed be the name of the Lord, from this tyme furth, and for euermore.

The lordes name be prayſed, from the Eaſt vnto the weſt.

The lord is high, aboue all nations, and his glory aboue the heauens.

Who is lyke vnto the Lord our

God, that hath his dwelling on high: and yet humbleth hymſelfe to behold the thynges that are in heauē & yearth.

He rayſeth vp the ſimple out of the duſt, and lyfteth the poore out of the myre.

That he may ſet him with the princes, euē with the princes of his people.

He maketh the barren woman to kepe houſe, and to be a ioyfull mother of chyldren.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

¶ God is to be prayſed for his merueylous workes and benefytes.

Laudate nomē domini. Pſal. cxxxiiii.

PRayſe ye the name of the lord O ye ſeruauntes, prayſe the Lord.

Ye that ſtand in the houſe of the Lord, in the courtes of the houſe of our God.

O prayſe the Lord, for the Lord is gratious

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gracious, O ſyng prayſes vnto hys name, for it is louely.

For the lorde hath choſen Iacob vnto him ſelfe, & Iſrael for his owne poſſeſſion.

For I know that the lord is great and that our lord is aboue all goddes.

The Lorde hath done all thinges that he would, in heauē and in yearth, and in the ſea, & in all depe places.

He bringeth furth the cloudes frō the endes of the worlde, & turneth the lighteninges into rayne: he bryngeth furth the windes out of their places.

He ſmote the firſt borne of Egipt both of man and beaſt.

He hath ſent tokens and wonders into the middeſt of the, O land of Egipt, vpon Pharao & al his ſeruaūtes.

He ſmote diuers nacions, & ſlewe mighty kinges.

Seon king of the Amorytes, and Og the king of Baſan, & al the kingdomes of Canaan.

And gaue theyr land in heritage, in heritage to Iſrael his people.

Thy name O lord, endureth for euer, O lord thy memorial is from generation to generation.

For the lord wil reuenge his people, & be gratious vnto his ſeruaũtes.

As for the Idolles of the heathẽ they are but ſyluer & golde, the worke of mennes handes.

They haue mouthes and ſpeake not, they haue eyes and ſe not.

They haue eares and heare not, neyther is there any breath in theyr mouthes.

They that make them, be like vnto them, & ſo are all they that put their truſt in them.

Praiſe the lord, the houſe of Iſrael, prayſe the lord, the houſe of Aaron.

Prayſe the lord, the houſe of Leui, ye that feare the lord, prayſe the lord.

Praiſed be the lord of Syon, which dwelleth at Ieruſalem.

Glory to the father, ⁊ to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is now, and euer ſhalbe, world without end. Amen.

¶ A prayſe and thankes geuing vnto God.

Cōfitebor tibi. Pſal. cxxxvij.

I wyll geue thankes to the, O lord, with my whole hart.

Before thy angels I wyl ſyng to the: I wyll worſhyp toward thy holy temple, and prayſe thy name.

Bycauſe of thy mercy and trueth, for thou haſt magnified thy name aboue all thynges.

Whenſoeuer I cal vpon the, heare me, thou ſhalt endue my ſoule with muche ſtrength.

Al the kinges of the yearth, prayſe the O lord, for they haue heard all the wordes of thy mouth.

And let them ſing in the wayes of the Lord, for great is the glory of the lord.

For though the lorde be high, yet hath he reſpecte vnto the lowely, & as for the proud he beholdeth thē afar of.

Though I walke in the middeſt of trouble, yet ſhalt thou refreſhe me, thou ſhalt ſtretch furth thyne hand vpon the furiouſnes of myne enemyes, and thy right hande ſhall ſaue me.

The lord ſhal make good for me, thy mercy o Lorde endureth for euer, diſpiſe not then the workes of thyne owne handes.

Glory to the father. &c.

As it was in the beginnyng, &c. Amē.

¶ The antheme.

Bleſſed be the name of the Lord for euermore.

¶ The chapter.

Bleſſed art thou, o virgin Mari, which haſt borne our Lorde the creatoure of the worlde, thou haſte brought furth him that made the, and alwayes remayneſt a virgin.

¶ The hymne.

O Lord the worldes ſauiour,
which haſt preſerued vs this day.
This night alſo be our ſuccour,
And ſaue vs euer we the pray.

Be mercifull now vnto vs,
And ſpare vs, which do pray to the,
Our ſynne forgeue lord gratious,
And our darkenes, mought lightened be.

That ſlepe, our myndes do not oppreſſe,
Nor that our enemy, vs begyle,
Nor that the fleſſhe, ful of frailenes,
Our ſoule and body, do defyle.

O lord, refourmer of all thing,
with hartes deſire, we pray to the,
That after our reſt and ſleping,
we may ryſe chaſte, and worſhip the.
Amen.

¶ The verſicle.

Bleſſed is Mari, amonges al womē.

¶ Anſwere.

And bleſſed is the fruit of her wombe.

¶ The ſong of Mari, reioiſing and prayſing the goodnes of God.

Magnificat

My ſoule doeth magnifye the lord.

And my ſpirit hath reioyſed in God my ſauiour.

For he hath regarded the lowlyneſſe of his handmayden.

For behold, from hencefurth all generations ſhall call me bleſſed.

For he that is mighty, hath magnified me, and holy is his name.

And his mercy is on them that feare him, throughout al generations.

He hath ſhewed ſtrength with his arme, he hath ſcattered the proude in the imagination of theyr hartes.

He hath put downe the mighty frō their ſeate, and hath exalted the humble and meke.

He hath fylled the hungry, with good thynges, and the ryche he hath ſent emptie away.

He remembryng his mercy, hath holpen his ſeruaunt Iſrael, as he promiſed to our fathers, Abrahã and his ſeede for euer.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is now, and euer ſhalbe, world without end. Amen.

¶ The antheme.

LO, all thinges be fulfylled that were ſpoken of the angel by the virgin Mari. Thankes be to God.

¶ The verſicle.

Lord heare my prayer.

¶ Anſwere.

And let my cry come to the.

¶ Let vs praye.

Holy Lord, almyghty father, euerlaſting God, which dyddeſt repleniſh the bleſſed virgin Mari with moſt plentiful grace, and ſpiritual giftes, wherby ſhe prayſed and magnifyed the: Graunt that thy holy goſt may with like grace and inſpiratiō, kindle our hartes, to ſanctify thy holy name. Thorough Chriſt our lord. Amen.

Conuert vs God our ſauiour.

And turne thy wrath away from vs.

O God, to helpe me make good ſpede.

Lord make haſte to ſuccur me.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the begynnyng, and is nowe, and euer ſhalbe, world without end. Amen.

A prayer agaynſt temptation.

How long wylt thou forget me, O Lord, for euer? howe long wylt thou turne thy face from me? Vſquequo domine. Pſal. xii.

How long ſhall I haue troublous thoughtes in my ſoule, and heuyneſſe in myne hart, day by day?

How long ſhal myne enemy be exalted ouer me: behold and heare me, O lord my God.

Illumine myne eyes, leſt I ſlepe any tyme in death: & that myne enemy neuer ſay, I haue preuayled agaynſt hym.

They that trouble me, wyl reioyſe yf I be caſt doune, but I haue truſted in thy mercy.

Myne hart ſhal reioyſe in thy ſaluation, I ſhall ſing to the lord that geueth me great benefytes, and I ſhall prayſe the name of the lord moſt high.

Glory to the father. &c.

As it was in the beginnyng. &c. Amen.

¶ A prayer to be deliuered from our aduerſaries, that we maye ſing the prayſe of God.

Iudica me deus. Pſal. xlii.

Iudge on my ſyde, O God, & defend my cauſe agaynſt the vnholy people: from the vniuſt & deceitful mã deliuer me

For thou O God, art my ſtrẽgth, why haſt thou put me away? why go I ſo heauily, whyleſt myne enemy vexeth me.

Send furth thy light & thy truthe, they haue led me, and brought me into thy holy hyll, & thy dwellyng places.

And I ſhall entre vnto the aulter of God, vnto God that maketh my youth to reioyce,

I ſhall prayſe the with harpe, O God my God, why art thou heuy o my ſoule? and why doeſt thou trouble me?

Truſt in God, for yet ſhal I prayſe him, he is the helth of my countenaũce and my God.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the beginnyng. &c. Am.

¶ The antheme.

Saue vs good lord wakyng, and kepe vs ſlepyng, that we may wake in Chriſt, and reſt in peace.

¶ The chapter.

Thou art (O lord) in the middeſt of vs, and inuocation of thy name is made ouer vs, forſake vs not, O lord our God.

¶ The hymne.

O Lord the maker of al thyng,
we pray the now in this euenyng.
Us to defend, through thy mercy,
From all diſceyt, of our enemy.

Let neyther vs, deluded be
Good lord, with dreame or phantaſy.
Our hart waking in the, thou kepe,
That we in ſynne, fall not on ſlepe.

O father, through thy bleſſed ſonne
Graunt vs this, our petition,
To whom with the holy goſt alwaies
In heauen & yearth, be laude & prayſe.
Amen.

¶ The verſicle.

Behold the handmayd of the lord.

¶ The anſwere.

Be it done to me accordyng to thy word.

¶ The ſong of Symeon the iuſt.

Lorde, nowe letteſt thou thy ſeruaunt depart in peace, according to thy worde.

Nunc di-mittis.

For myne eyes haue ſene thy ſaluation.

Which thou haſt prepared, before the face of all thy people.

To be a lyght for to lyghten the Gentyles, and to be the glory of thy people Iſrael.

Glory to the father. &c.

As it was in the beginnyng. &c. Amẽ.

¶ The antheme.

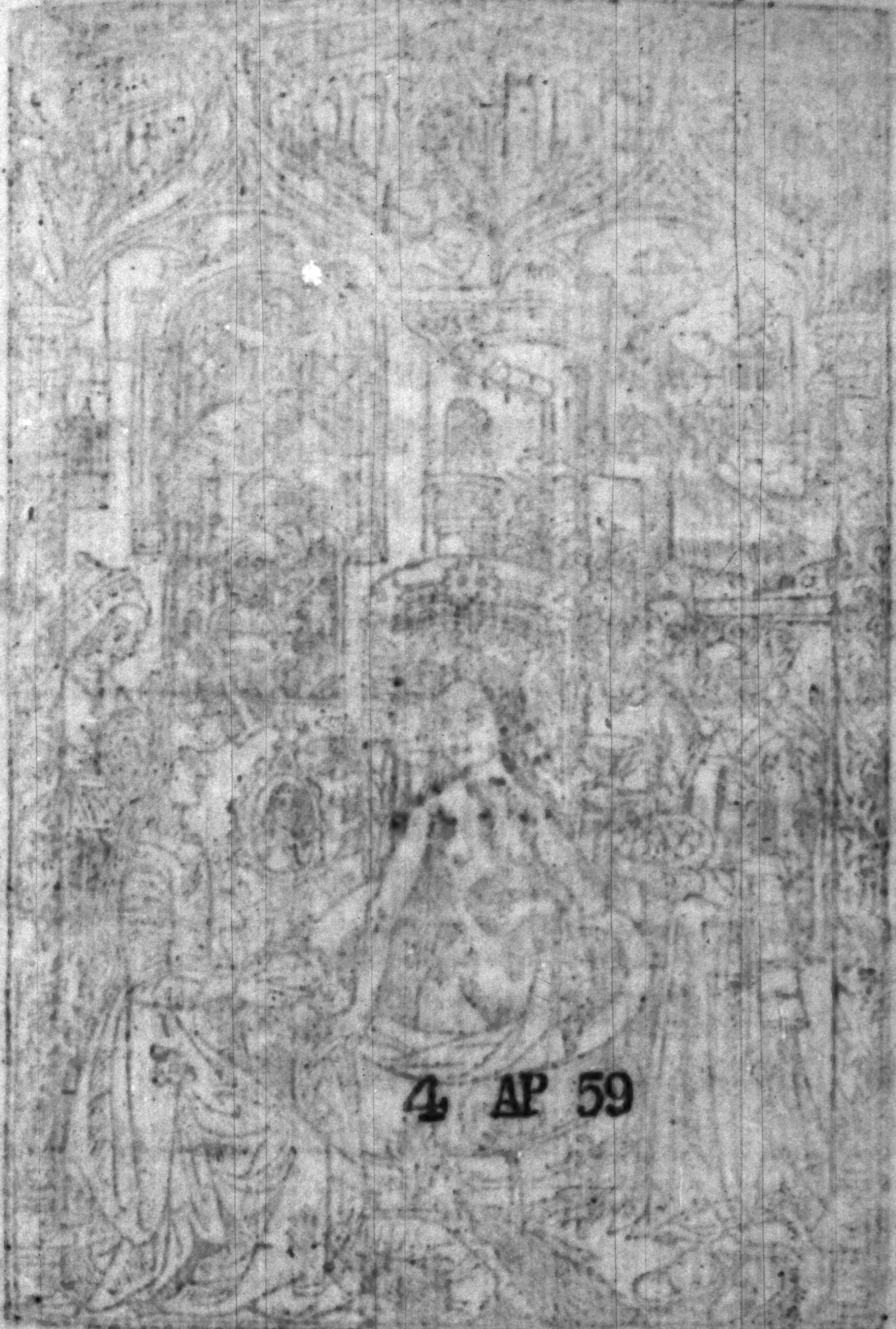
Graunt vs O Lord, thy lyght, that we being delyuered frõ the darkenes of our hartes, may come to the very lyght, which is Chriſt.

¶ Verſicle. Lord heare my prayer.
¶ Anſwere. And let my cry come to the.

¶ Let vs pray.

O Lord God, we beſech the to lighten our darkeneſſe, and delyuer vs from all the daungers of this night, O mercyfull Lord. Through our lord Jeſus Chriſt: who lyueth and reigneth with the in vnitie of the holy ſpirit, world without end. Amen.

Bleſſe we the Lord.
Thankes be to God.



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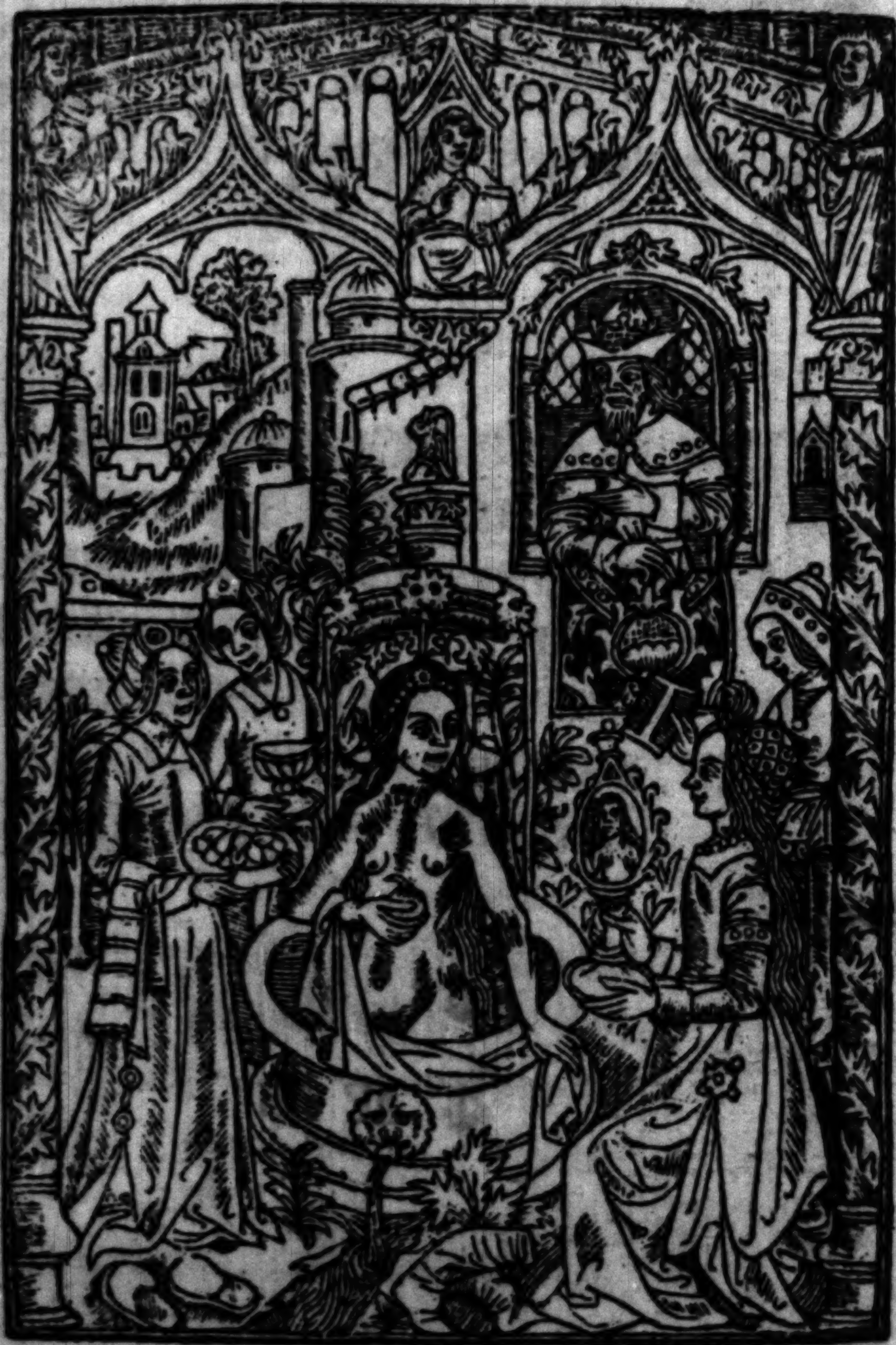

The ſeuen Pſalmes.

¶ A feruent prayer of the ſynner, deſiryng
to be cured, and his enemyes to
be vanquiſhed.

Domine ne in furore. Pſal. vi.

LOrd, rebuke me not in thy rage, nor chaſtice me in thyne anger.

Haue mercy on me Lord, for I am weke: heale me Lord, for my bones be bruſed.

And my ſoule is very ſore troubled, but thou lord, how long?

Turne the O lord, and deliuer my ſoule, ſaue me for thy mercy.

For there is none in death that hath mynde of the, and in hel who wil knowledge the?

I haue trauayled in my waylyng & mourning, I ſhal euery night waſhe my bed, I ſhall water my couche with teares.

Myne eye is troubled for ſorow, I am wythered amõg al myne enemies.

Auoyd from me al ye, that worke wickednes: for the lord hath heard the voyce of my wepyng.

The lord hath heard my prayer, the lord hath heard my petition.

Let al myne enemyes be aſhamed and confounded, let them be aſhamed and confounded very quickly.

Glory to the father. &c.

As it was in the beginnyng. &c. Am.

¶ How the penitent perſon ſhuld bewayle his ſynnes, pray vnto God, and reioyce in him.

Beati quorum. Pſal. xxxi.

Bleſſed are they whoſe iniquities are forgeuen, and whoſe ſynnes be couered.

Bleſſed is the man to whõ God hath not imputed ſynne, and in whoſe ſpirit is no diſceyt.

For whileſt I held my peace, my bones are waxen olde, whileſt I cryed all the day.

For day and nyght thy hand is very heuy vpō me, I haue ben turned into wretchedneſſe whyleſt the thorne prycked me.

I haue opened my faut vnto the, and haue not hid my vnrighteouſnes.

I ſayd, I wyll confeſſe myne vnrighteouſneſſe agaynſt my ſelfe to the lord, and thou haſt forgeuen the wyckedneſſe of my ſynne.

For this ſhall euery holy perſon pray vnto the in tyme conuenient.

But in the great fludde of many waters, they ſhall not come nigh him.

Thou art my refuge frō tribulatiō that hath incloſed me: O my ioy delyuer me from them, that compaſſe me.

I ſhal geue the vnderſtandyng, & ſhall teache the in the way that thou ſhalt go, I ſhal faſtē my eyes vpō the.

Be not ye like Horſe and Mule, in whom is none vnderſtandyng.

Bynde their mouthes with ſnafle & bridle, that wyll not draw nigh vnto the.

Many are the plages of the ſynner, but whoſo truſteth in the lord, mercy embraceth hym on euery ſyde.

Be glad in the lord, and reioyſe ye ryghteous, and be ioyous al ye that be vpryght in hart.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

¶ The penitent perſon ſore greued with the burden of ſinne, calleth vpon God for ayde, & betaketh hymſelfe to his mercy.

Domine ne
Pſa, xxxvii

LORD, rebuke me not in thy rage, nor chaſtice me not in thyne anger.

For thyne arrowes ſtycke faſt in me, and thou haſt layed thyne hand ſore vpon me.

There is no health in my fleſh bicauſe of thy diſpleaſure: ther is no reſt in my bones, bycauſe of my ſynnes.

For myne iniquities are gone ouer myne hed, and are layed vpon me as an heuy burden.

My woundes are putrifyed and rotten, bycauſe of my foolyſhnes.

I am made wretched and croked extremely, I wẽt ſorowful al day lõg.

For my loynes are ful of illuſions, and there is no health in my fleſſhe.

I am ſore afflicted & brought low, I dyd roare out of the ſorowe of myne hart.

Lord, thou knoweſt all my deſyre, and my mourning is not hyd frõ the.

My hart is troubled, my ſtrength hath lefte me, alſo the verye ſyght of myne eyes is not with me.

My frendes and my neighboures drewe together, and ſtode agaynſt me.

And they that were next me, ſtode farre of: they that layed wayte for my lyfe, ſet vpon me.

And they that ſought my diſtruction, ſpake vanities, and they imagined deceytes all the day.

But I as one being deafe, dyd not heare, & I was as one that were dõbe not openyng his mouth.

And I became as a man not hearyng, and hauyng no countercheckes in his mouth.

For in the haue I truſted, thou ſhalt heare me my lord God.

For I haue ſayd, let neuer myne enemyes triumph vpon me, & whyleſt my feete do ſlyde, they ſpake ſtoutly agaynſt me.

For I am redy to be ſcourged, and my ſorowe is alwayes in my remembraunce.

For I ſhal confeſſe myne vngodlyneſſe, and ſhal thinke vpō my ſinne.

But myne enemyes lyue and are made ſtrong ouer me, and they are increaſed which hate me vniuſtly.

They that requited euyll for good were agaynſt me, bycauſe I folowed goodneſſe.

Forſake me not, O lord my God, neyther depart thou fro me.

Make ſpede to helpe me, O Lord

God of my ſaluation.
Glory to the father. &c.
As it was in the beginnyng. &c. Amē.

¶ A prayer of the penitent, earneſtly acknowledgyng and lamentyng his vngodly life, and cryyng for mercy to be clenſed frō ſynne, and callyng for the ſpirit of God to be confirmed in grace.

Miſerere mei deus. Pſal. l.

Haue mercy vpon me, O God, according to thy great mercy.
And according to the multitude of thy compaſſions, wipe away myne iniquitie.
More & more waſh me from myne iniquitie, and clenſe me from my ſinne.
For I knowledge myne iniquitie, and my ſinne is euer before myne eyes.
To the alone haue I ſynned, and haue done euyll in thy ſight, that thou mayeſt be iuſtifyed in thy wordes, and mayſt ouercom when thou art iudged.
Behold, I was begotten in wyckednes

kednes, and my mother conceyued me in ſynne.

Lo, thou haſt loued truthe, the vnknowen and ſecret thinges of thy wiſdom thou haſt reueled vnto me.

Sprynkle me lord with hyſop, and I ſhalbe clenſed.

Thou ſhalt waſh me, and I ſhal be made whyter then ſnowe.

Unto my hearing ſhalt thou geue ioy and gladnes, and the bruſed bones ſhall reioyſe.

Turne thy face from my ſynnes, and wype away al my wickednes.

A pure hart create in me, O God, and a perfit ſpirit renue within me.

Caſt me not away from thy face, and thy holy ſpirit take not from me.

Reſtore to me the gladneſſe of thy ſaluation, and ſtrengthen me with the principall ſpirit.

I wyll inſtruct the wycked in thy wayes, and the vngodly ſhalbe cõuerted vnto the.

Deliuer me frō bludſhed, O God, the God of my helth, and my tong ſhal exalt thy ryghteouſneſſe.

Thou ſhalt open my lippes, ⁊ my mouth ſhal ſhewe thy prayſe.

For if thou haddeſt deſired ſacrifyce, I had ſurely geuen it, but thou deliteſt not in whole burntofferynges.

The ſacrifyce to God is a lowly ſpirit, O God, thou wylt not diſpiſe a contrite and an humble hart.

Deale gently of thy fauorable beneuolence with Sion, that the walles of Jeruſalem may be builded vp.

Then ſhalt thou accept the ſacrifice of righteouſnes, oblatiōs ⁊ whole burntoffrynges, then ſhal they lay calues vpon thyne aulter.

Glory to the father, ⁊ to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is now, and euer ſhalbe, world without end. Amen.

¶ A ſore complaint of the godly man, being greuouſly handled of the wicked people, & makyng his mone to almighty God.

Domine exaudi. Pſal. ci.

LOrd heare my prayer, and let my cry come vnto the.

Turne not thy face from me, whenſoeuer I am troubled, bow thyne eare vnto me.

In what day ſoeuer I cal vpõ the, heare me ſpedely.

For my dayes are vanyſſhed as ſmoke, and my bones are waxed as dry as a fyre brand.

I am ſtrycken, and myne hart is wythered lyke hay, ſo that I haue forgotten to eate my bread.

With the noyſe of my mournyng my bone cleueth to my fleſſhe.

I am like vnto a Pellican of wyldernes, and like vnto an Owle in the houſe.

I haue waked, and am like a Sparow ſolitary in the houſe top.

All day myne enemyes reuyled me, and they that prayſed me, conſpired agaynſt me.

For I dyd eate aſſhes as bread, & myngled my drynke with wepyng.

And that bicauſe of thy wrath and indignation, for thou dyddeſt take me vp and caſt me agaynſt the ground.

My dayes are faded as a ſhadow, and I wythered lyke hay.

But thou lord abydeſt for euer, & thy memoriall is from age to age.

Thou lord ſhalt aryſe and haue mercy of Syon, for it is tyme to haue mercy on it, for the tyme is come.

For the ſtones therof delighteth thy ſeruauntes, & they ſhal haue pytie on the ground therof.

And the people ſhal feare thy name O lord, and all Kynges of the yearth thy glory.

For the lord hath buiided Syon, and ſhalbe ſene in his glory.

He hath regarded the ſpeche of the

humble, and hath not diſpyſed theyr prayer.

Let theſe thynges be written in an other age, and the people that ſhalbe created ſhal prayſe the lord.

For he hath loked doune from his high holy place, the Lord hath loked doune from heauen vnto the yearth.

To heare the wailyng of thē that be captiue, to loſe the ſonnes of them that were ſlayne.

That they ſhuld in Sion declare the name of the lord, and his prayſe in Hieruſalem.

When the people aſſēble together, and kynges for to ſerue the lord.

In the way he hath hindered my ſtrength, he hath ſhortened my dayes.

Call me not away in the myddes of my dayes, thy yeres endure for euer.

In the beginnyng thou lord haſt layd the foūdation of the yearth, & the workes of thine hādes are the heuens.

They ſhall peryſh, but thou abydeſt,

deſt, and they ſhall all waxe old as a garment.

And as a coueryng, thou ſhalt chaunge them, and they ſhalbe chaunged, but thou art one, and the ſame, & thy yeres ſhall not fayle.

The ſonnes of thy ſeruaũtes ſhal cõtinue, and their ſeede ſhal ſtand faſt for euer.

Glory to the father, & to the ſonne, and to the holy goſt.

As it was in the beginnyng, and is now, and euer ſhalbe, world without end. Amen.

¶The ſinner beyng puniſhed for his ſinnes, deſyreth to be deliuered both from ſinne and puniſhment.

FRom the depth I called on the (O lord) lord heare my voyce.

De profun
diſclamaui
Pſal. cxxix

Let thyne eares geue good hede to the voyce of my prayer.

If thou lord, wylt loke ſtraytely

vpō ſinnes, O lord who ſhall abide it.

But with the is mercy, and for thy lawe I haue ſuffered the, O lord.

My ſoule hath abiden in his word, my ſoule hath truſted in the lord.

From the mornyng watche vnto nyght, let Iſrael truſt in the lord.

For with the lord there is mercy, & with him is plenteous redemption.

And he wyll redeme Iſrael from all his iniquities.

Glory to the father. &c.

As it was in the beginnyng. &c. Am̄.

¶ The iuſt man beyng in aduerſitie, prayeth to be delyuered from all euyll.

Domine exaudi. Pſal.cxli.

LOrd heare my praier, with thyne eares perceyue my deſire, for thy truthe ſake, and heare me for thy ryghteouſneſſe.

And entre not into iudgemēt with thy ſeruaunt, for no perſon liuyng ſhal be iuſtifyed in thy ſyght.

For the enemy hath purſued my ſoule, my life in yearth he hath brought low.

He hath ſet me in darkenes as the dead men of the world, and my ſpirite was vexed, my harte was troubled within me.

I remēbred the old dayes, I haue ſtudyed all thy workes, and in the dedes of thy handes I muſed.

I haue ſtretched furth my handes vnto the, my ſoule vnto the as yearth without water.

Haſtly heare me O lord, my ſpirit hath fayled me.

Turne not thy face from me, for I ſhalbe like to men deſcēding into a pit.

Cauſe thy mercy to be heard of me betymes, for in the haue I truſted.

Shew me the way where I may walke, for vnto the haue I lift vp my mynde.

Delyuer me from myne enemyes lord, vnto the I haue fled, teache me to do thy wyll, for thou art my God.

Thy good ſpirit ſhall conduct me into the land of ryghtfulneſſe, for thy names ſake lord, thou ſhalt reuiue me through thyne equitie.

Thou ſhalt bryng my ſoule from trouble, and through thy mercy thou ſhalt deſtroy all myne enemyes.

And thou ſhalt deſtroy all, that moleſt my ſoule, for I am thy ſeruaūt.

Glory to the father, and to the ſon, and to the holy goſt.

As it was in the beginnyng, and is now, and euer ſhalbe, worlde without end. Amen.

¶ The antheme

Remembre not (O Lord God) our olde iniquities, but let thy mercy ſpedely preuent vs, for we be very miſerable: helpe vs God our ſauyour, and for the glory of thy name, delyuer vs, be mercifull and forgeue our ſynnes, for thy names ſake. Let not the wicked people ſay, where is theyr God: we be thy people and the ſhepe of thy paſture, we ſhal geue thankes to the for euer, from age to age we ſhall ſet furth thy laude and prayſe. To the be honour and glory worlde without end. Amen.

AS theſe holy pꝛayers and Suffrages folowing, are ſet furth of mooſt godly zeale foꝛ edefiyng ⁊ ſtirryng of deuotion of al true faythfull chꝛiſtian hartes: ſo it is thought conueniẽt in this commune pꝛayer of Pꝛoceſſion, to haue it ſet furth and vſed in the vulgar tongue, foꝛ ſtirryng the people to moꝛe deuotiõ: ⁊ it ſhalbe euery chꝛiſten mans part reuerently to vſe the ſame, to the honoꝛ and gloꝛy of almighty God, and the pꝛofit of their owne ſoules. And ſuch among the people as haue bokes, ⁊ can reade, may reade them quietly and ſoftly to them ſelfe: and ſuche as can not reade, let them quietly ⁊ attentiuely geue audiẽce in tyme of the ſaid pꝛayers, hauyng their mindes erect to almighty God, and deuoutly pꝛaying in their hartes, the ſame petitions which do entre in at their eares, ſo that with one ſound of the hart, and one accoꝛd, God may be gloꝛifyed in his church.

¶ And it is to be remembꝛed, that that which is pꝛinted in blacke letters, is to be ſayd oꝛ ſong of the pꝛieſt with an audible voyce, that is to ſay, ſo loude and ſo playnly, that it may well be vnderſtand of the hearers. And that which is in the red, is to be anſwered of the quier, ſoberly and deuoutly.

O God, the father of heauen: haue mercy vpon vs miſerable ſinners.

O God, the father of heauē: haue mercy vpō vs miſerable ſinners.

O God, the ſonne, redemer of the world: haue mercy vpon vs miſerable ſinners.

O God, the ſonne, redemer of the world: haue mercy vpon vs miſerable ſinners.

O God, the holy goſt, procedyng from the father & the ſonne, haue mercy vpon vs miſerable ſinners.

O God, the holy goſt, procedyng from the father & the ſonne: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, thre perſons and one God, haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, thre perſons and one God: haue mercy vpon vs miſerable ſinners.

Holy virgin Mari, mother of God our ſauiour Jeſu Chriſt: Pray for vs.

All holy Angels & Archangels, and all holy orders of bleſſed ſpirites:
Pray for vs.

Al holy Patriarckes, and Prophetes, Apoſtles, and Martyrs, Confeſſours and virgins, and all the bleſſed company of heauen: Pray for vs.

Remembre not Lord, our offences, nor the offẽces of our forefathers, neyther take thou vengeaunce of oure ſynnes: ſpare vs good Lord, ſpare thy people, whom thou haſt redemed with thy mooſt precious blud, and be not angry with vs for euer:
Spare vs good lord.

From al euyl and miſchiefe, from ſynne, from the craftes and aſſautes of the deuyll, from thy wrath, and frõ euerlaſtyng damnation:
Good lord deliuer vs.

From blyndnes of hart, frõ pryde vayneglory, and hypocriſy, from enuy,
hatred,

hatred, and malice, and all vncharitableneſſe: Good lord deliuer vs.

From fornication, and all deadly ſynne, and from al the deceiptes of the world, the fleſſhe, and the deuyll:

Good lord deliuer vs.

From lightning and tempeſt, frō plage, peſtilēce, and famyne, from battayle & murder, & from ſodeyne death.

Good lord deliuer vs.

From all ſedition and priuy conſpiracy, from the tyrāny of the biſhop of Rome, and all his deteſtable enormities, from all falſe doctryne and hereſy, from all hardneſſe of hart and cōtempt of thy word & commaundemēt:

Good lord deliuer vs.

By the miſtery of thy holy incarnation, by thy holy Natiuitie and circumciſion, by thy baptiſme, faſtyng, & temptation: Good lord deliuer vs.

By thyne agony & bluddy ſweat, by thy croſſe and paſſion, by thy precious death and burial, by thy glorious reſurrection and aſceſion, by the commyng of the holy goſt:

Good lord deliuer vs.

In al tyme of our tribulation, in al time of our welth, in the hour of death in the day of iudgement:

Good lord deliuer vs.

We ſinners do beſeche the to heare vs, O lord God, and that it may pleaſe the to rule & gouerne thy holy churche vniuerſall in the right way:

we beſeche the to heare vs good lord.

That it may pleaſe the to kepe Hẽry the eight thy ſeruaunt and our king and gouernour:

we beſeche the to heare vs good lord.

That it may pleaſe the to rule his hart in thy fayth, feare, & loue, that he may euer haue affiaunce in the, & euer ſeke thy honour and glory:

we beſeche the to heare vs good lord.

That it may pleaſe the to be his defendour and keper, geuyng him the victory ouer all his enemyes:

we beſeche the to heare vs good lord.

That it may pleaſe the to kepe our noble Quene Catherine in thy feare, & loue, geuyng her encreaſe of all godlyneſſe, honour, and chyldren:
we beſeche the to heare vs good lord.

That it may pleaſe the to kepe and defend our noble prince Edward, and all the kynges maieſties chyldren:
we beſeche the to heare vs good lord.

That it may pleaſe the to illuminate all byſhops, paſtours & miniſters of the churche, with true knowledge & vnderſtandyng of thy word, and that both by their preaching & lyuyng, they may ſet it furth & ſhew it accordyngly:
we beſeche the to heare vs good lord.

That it may pleaſe the to endue the lordes of the coūſayle, & al the nobilitie with grace, wyſdom & vnderſtanding:
we beſeche the to heare vs good lord.

That it may pleaſe the to bleſſe and kepe the magiſtrates, geuing thē grace to execute iuſtice, & to mainteyn truth:

we beſeche the to heare vs good lord.

That it may pleaſe the to bleſſe & kepe all thy people:
we beſeche the to heare vs good lord.

That it may pleaſe the to geue to all nations vnitie, peace and concord:
we beſeche the to heare vs good lord.

That it may pleaſe the to geue vs an hart to loue & drede the, & diligently to lyue after thy commaundementes:
we beſeche the to heare vs good lord.

That it may pleaſe the to geue all thy people increaſe of grace, to heare mekely thy word, and receyue it with pure affection, and to bryng furth the fruites of the ſpirite.
we beſeche the to heare vs good lord.

That it may pleaſe the to bryng in to the way of truthe all ſuche as haue erred and are deceyued:
we beſeche the to heare vs good lord.

That it may pleaſe the to ſtrengthen ſuche as do ſtand, and cōfort and helpe the weake harted, and to rayſe

vp them that fall, and finally to beate doune Satan vnder our feete:
we beſeche the to heare vs good lord.

That it may pleaſe the to ſuccur, helpe, and comfort all that be in daunger, neceſſitie and tribulation:
we beſeche the to heare vs good lord.

That it may pleaſe the to preſerue al that trauaile by land or by water, al women labouryng of chylde, all ſycke perſons and yong children, & to ſhewe thy pitie vpon all priſoners and captiues:
we beſeche the to heare vs good lord.

That it may pleaſe the to defend and prouide for the fatherles chyldren and widowes, and all that be deſolate and oppreſſed:
we beſeche the to heare vs good lord.

That it may pleaſe the to haue mercy vpon all men:
we beſeche the to heare vs good lord.

That it may pleaſe the to forgeue our enemies, perſecutours and ſclaun-

deuourers, and to turne their hartes:
we beſeche the to heare vs good lord.

That it may pleaſe the to geue to our vſe the kidly fruites of the yearth: ſo as in due tyme we may enioy them, and to preſerue them:
we beſeche the to heare vs good lord.

That it may pleaſe the to geue to vs true repentaunce, to forgeue vs all our ſinnes, negligences and ignoraunces, and to endue vs with the grace of thy holy ſpirit, to amend our liues accordyng to thy holy word:
we beſeche the to heare vs good lord.

Sonne of God: we beſeche the to heare vs.

Sonne of God: we beſeche the to heare vs.

O lambe of God, that takeſt away the ſynnes of the world:
Graunt vs thy peace.

O lambe of God, that takeſt away the ſynnes of the world:
Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs

Lord haue mercy vpon vs.

Our father which art in heauen.

with the reſidue of the pater noſter.

And ſuffre vs not to be led into tẽptation.

But deliuer vs from euyll. Amen.

¶ The verſicle.

O lord, deale not with vs after our ſynnes.

The anſwere.

Neyther reward vs after our inities.

¶ Let vs pray.

O God, mercyfull father, that diſpiſeſt not the ſighyng of a cõtrite hart, nor the deſire of ſuch as be ſorowfull, mercifully aſſiſt our prayers, that we make before the in all our troubles and aduerſities, whenſoeuer they oppreſſe vs. And gratiouſly hear vs, that thoſe euils which the craft and ſubtiltie of the deuyl or mā worketh againſt vs, be brought to nought, and by the prouidence of thy goodnes, they may be diſperſed, that we thy ſeruauntes, beyng hurte by no perſecutions, may euermore geue thākes vnto the, in thy holy churche, through Ieſu Chriſt our lord. O lord, ariſe, helpe vs, and deliuer vs for thy names ſake.

O God, we haue hearde with our eares, and our fathers haue declared vnto vs the noble workes that thou dyddeſt in theyr dayes, and in the olde tyme before them.

O lord, ariſe, helpe vs, and deliuer vs for thy honour.

Glory to the father, the ſonne, and to the holy goſt, as it hath ben frō the beginnyng, is, and ſhalbe euer worlde without end. Amen.

Frō our enemies defēd vs O Chriſt:

Gratiouſly loke vpon our afflictions.

Pitifully behold the dolour of our hart: Mercifully forgeue the ſinnes of thy people.

Fauourably with mercy heare our prayers:

O ſōne of Dauid haue mercy vpō vs.

Both now and euer vouchesauſe to heare vs Chriſt.

Gratiouſly heare vs O Chriſt: Gratiouſly heare vs O Lord Chriſt.

The verſicle.

O lord, let thy mercy be ſhewed vpō vs.

The anſwere.

As we do put our truſt in the.

¶ Let vs pray.

WE humbly beſeche the, O father, mercifully to loke vpō our infirmities, & for the glory of thy name ſake, turne frō vs al thoſe euils, that we mooſt righteouſly haue deſerued. Graunt this O lord God, for our mediatour & aduocate Jeſu Chriſtes ſake. Amen.

O God, whoſe nature & propertie is euer to haue mercy and to forgeue, receyue our humble petition, and though we be tyed and bound with the chayne of our ſynnes: yet let the pitifulneſſe of thy great mercy leuſe vs, for the honour of Jeſu Chriſtes ſake, our mediatour and aduocate. Amen.

Almighty and euerliuing God which only workeſt great meruayles, ſend doune vpon our biſhops and curates, and all congregations, committed to their charge, the healthfull ſpirit of thy grace, and that they may truly pleaſe the: poure vpō them the continuall dewe of thy bleſſyng. Graunt this (O Lord) for the honour of our aduocate and mediatour Jeſu Chriſt. Amen.

We beſeche the, (O Lord) to ſhew vpō vs thyne exceding great mercy, which no tong can worthyly expreſſe, & that it may pleaſe the to deliuer vs from al our ſinnes, & alſo frõ the paynes, that we haue for them deſerued. Graũt this (O lord) through our mediatour & aduocate Jeſu Chriſt Amen.

GRaunt, we beſeche the, o almightie God, that we, in our trouble put our whole cõfidence vpõ thy mercy, that we agaynſt al aduerſitie be dedended vnder thy protection: Graunt this, O lord God, for our mediatour & aduocate Jeſu Chriſtes ſake. Amen.

A prayer of Chryſoſtome

ALmighty God, which haſt geuen vs grace at this tyme with one accord to make our commune ſupplications vnto the, and doſt promiſe, that whẽ .ii. or thre be gathered in thy name, thou wilt graũt their requeſtes: fulfill now, O lord, the deſires & petitiõs of thy ſeruaũtes, as may be moſt expedient for thẽ, graũtyng vs in this world knowledge of thy truth, & in the world to come life euerlaſting. Amen.

[illegible] ly, that we [illegible] euerlaſting perfection. Graunt this, O lord God, for our mediatour & aduocate Jeſu Chriſtes ſake. Amen.

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[illegible] mighty God, which haſt geuen us grace at this tyme with one accorde to make our common ſupplicacions unto the, and doeſt promiſe, that when .ii. or .iii. be gathered in thy name, thou wilt graunte their requeſtes: fulfil now, O Lord, the deſires & peticions of thy ſeruauntes, as may be moſt expedient for them, grauntyng us in this world knowledge of thy trueth, & in the world to come life euerlaſtyng. Amen.

¶ The laude and prayſe of God, through whoſe benefite we be preſerued in aduerſitie.

I haue loued, for the lord wyll heare the voyce of my prayer. Dilexi quoniam exaudiuit. Pſal. cxiiii.

For he hath inclined his eare vnto me, and in my dayes I wil call vpon hym.

The ſorowe of death hath compaſſed me, and the perilles of hel haue entangled me.

I haue found muche trouble and ſorowe, and I haue called vpon the name of the lord.

O lord deliuer my ſoule, mercyfull lord and iuſt, our God is mercyfull.

The Lord preſerueth the ſimple, I was brought low, & he deliuered me.

Turne into thy reſt, o my ſoule, for the lord hath done muche for the.

[illegible] hath deliuered my ſoule frō death, myne eyes frō teares, my feete from fallyng.

I ſhall pleaſe the lord, in the land of the lyuyng.

[illegible] is he that hath compaſſion vpon the [illegible] God deliuereth from his enemyes, and preſerueth euerlaſtyngly.

Beatus qui intelligit. Pſal.xl.

BLeſſed is he that conſidereth the nedye & the poore: in the euyll day the Lord ſhall deliuer hym.

The lord preſerue him and kepe him aliue, and make him fortunate in the yearth, and deliuer hym not into the wyl of his enemyes.

The lord ſuccour hym being diſeaſed in his bed, al his bed thou haſt chaſged in his infirmitie.

I ſayd, Lord haue mercy on me, heale my ſoule, for I haue treſpaſſed agaynſt the.

Myne enemies ſpake euyl vnto me, ſaying

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ſaying, when ſhall he dye, & his name periſhe.

And though he came in for to ſe, he ſpake vanities, his hart gathered miſchiefe within it ſelfe.

He went furth, & ſpake to the ſame purpoſe together.

Agaynſt me dyd al myne enemies whyſper, agaynſt me haue they imagined me miſchief.

They haue deuiſed an vntrue ſaying by me, ſhal he that ſlepeth haue no helpe to ryſe agayne.

For the man with whom I was in peace, in whome I truſted, which hath eaten of my bread, made greate meanes to ſupplant me.

But thou lord, haue mercy on me, and reſtore me, and I ſhal requite thē.

By this I know thou fauoureſt, that myne enemy ſhall not tryumph vpon me.

But for myne innocency thou haſt defended me, and haſt made me ſure in thy ſyght for euer.

Bleſſed be the lord God of Iſrael, world without end, be it, be it.

¶ An exhortation to prayſe God, and to put our truſt in hym, and not in men.

Lauda anima mea dominum, Pſal, cxlv.

Prayſe the lord, o my ſoule, I ſhall prayſe the lord duryng my lyfe, I ſhall ſyng prayſe to my God as long as I lyue.

Put not your truſt in princes, nor in the chyldren of men, in whom there is no helth.

His ſpirit ſhall paſſe out, and ſhal returne into his countrie, in that day ſhall all his thoughtes periſhe.

Bleſſed is he whoſe helper is the God of Iacob, whoſe hope is in his Lord God, which made heauen and yearth and ſea, and al that be in them.

Which kepeth truth euermore, doth iudgement to them that ſuffre wrong, and geueth meate to the hungry.

The lord leuſeth thē that be fettered, the lord geueth light to the blinde.

The lord lifteth vp them that be fallen, the lord loueth the righteous.

The lord preſerueth ſtrāgers, he wyl defend the fatherles and wydow, and wyl deſtroy the wayes of ſinners.

The lord thy God of Syon, ſhall reigne euermore from one generation to an other.

Lord geue thy people eternall reſt.
And light perpetuall ſhine on them.
From the gates of hell,
Lord deliuer their ſoules.
I truſt to ſe the goodnes of the lord
In the land of lyfe.
Lord heare my prayer.
And let my cry come to the.

¶ Let vs pray.

God to whom it is appropried to be merciful euer and to ſpare, be

merciful

mercifull to the ſoules of thy ſeruaũtes of eche kinde, and forgeue thē all their ſynnes, that they being leuſed from the bondes of death, may aſcend vnto the lyfe euerlaſtyng. Through Chriſt our Lord.

O God the lord of pardon, graunt vnto the ſoule of N. thy ſeruaũt (the yeres mynde of whoſe death, we haue in remembraunce) a place of reſt, the bleſſful quiet & clerenes of thy light Through Chriſt our Lord.

O God that art creatour & redemer of al faithful people: Graunt vnto the ſoules of all true beleuers being dead, remiſſion of all their ſinnes, that through deuout prayers they may obtayne thy gratious pardon, that they haue alway deſired, which ſhalt come to iudge the quycke and the dead, and the world by fyre.

God haue mercy on al chriſten ſoules. Amen.

¶ The godly perſon deſireth to be defended of God, that ẏ intentes of his aduerſaries may be ſtopped, and that the goodnes of God may be ſhewed among the godly.

LOrd, geue eare vnto my wordes, vnderſtãd my clamour.

Verba mea auribus. Pſal. v.

Herken vnto the voyce of my prayer, my king and my God.

For vnto the wyl I pray, O lord, earely ſhalt thou heare my voyce.

Earely ſhal I ſtand by the, and I ſhall ſe that thou art a God that hath no pleaſure in iniquitie.

Nor the malitious ſhal not dwell nere the, neither ſhal the vnrighteous abyde before thyne eyes.

Thou hateſt al that do iniquitie, thou ſhalt deſtroy al them that ſpeake lyes.

The Lord doth abhorre the man that is bluddy and deceytfull.

But I through the plẽteouſnes of

thy mercy ſhal entre into thy houſe, I will worſhip towardes thy holy tẽple in thy feare.

Leade me lord into thy righteouſneſſe, bycauſe of myne enemyes, direct my way in thy ſight.

For in the mouth of them there is no truthe, the hart of them is ful of vanitie.

The throte of them is an open graue, diſceytfully did they with theyr tonges, iudge them, O God.

Let them fal from their imaginations, accordyng to the greatneſſe of their wickedneſſe expell them, for they haue ſtyrred the to angre, O lord.

And let al reioyſe that truſt in the, they ſhall euermore be glad, and thou ſhalt dwell among them.

And they ſhal glory in the, al that loue thy name, for thou wylt bleſſe the ryghteous.

Lord thou haſt crowned vs, as it were with a ſhilde of thy good wyll.

¶ The goodneſſe of God toward his people, wherby they be incouraged to truſt in God, notwithſtanding their aduerſaries, to reioyce in his ayde, and to magnifie him.

Dominus illuminatio mea. Pſal. xxvii.

The Lord is my light, & my helth, whom ſhal I feare?

The lord is the defender of my lyfe, of whome ſhall I be afrayd?

Whyles the malitious approch vnto me for to deuoure my fleſhe.

Myne enemies which trouble me, they were made weke, and fell doune.

If they pitche pauilions agaynſt me, my hart ſhall not feare.

If a battayle ryſe agaynſt me, I ſhall truſt in it.

One thing haue I aſked of the lord which I ſhall require, that I may inhabit in the houſe of the Lord all the dayes of my lyfe.

That I may ſe the beautie of the Lord, and may viſyt his temple.

For he hath hyd me in his tabernacle

nacle in the euyl day, he hath defended me in the ſecrete place of his tabernacle.

He hath exalted me vpon a rocke, and now he hath exalted myne hed aboue myne enemies that be about me.

And I haue offred in his tabernacle the ſacrifice of laude, I ſhall ſing & ſay a pſalme vnto the lord.

Heare my voyce lord, wherwith I haue cried vnto the, haue mercy on me and heare me.

Myne hart hath ſayd vnto the, my face hath ſought the, lord I ſhall ſeke thy face.

Turne not thy face fro me, do not ſwarue from thy ſeruaunt in angre.

Be myne helper, forſake me not, neither deſpiſe thou me, O God my ſauiour.

For my father & my mother, haue forſaken me, but the Lord hath taken me.

Lord teache me thy way, and leade

me in a ſtreyght path, bycauſe of myne enemyes.

Delyuer me not to the myndes of them that trouble me, for vniuſt wytneſſes haue ryſe agaynſt me, and haue ſpoken wyckedly.

I truſt to ſe the goodnes of God, in the land of the lyuyng.

Abyde the lord, do manfully, and let thyne hart be ſtrengthed, and abyde the Lord.

¶ The godly man is vexed with them that blaſpheme Gods religion, and beyng penſyfe, with feruent complayntes openeth his hart to God.

Euen as the hart longeth after the fountaynes of waters, ſo doeth my ſoule long after the, O God.

Quemad= modum deſiderat. Pſal. xli.

My ſoule hath thyrſted after God the ſtrong and lyuyng God, when ſhal I come and appeare before the face of God.

My teares were to me day & night in ſteade of bread.

Whyleſt it is dayly ſayd vnto me, where is thy God?

Theſe thynges I haue called to mynde, and I haue powred forth my ſoule vnto it, y ſelfe, bycauſe I ſhal depart into a place of merueylous habitation, vnto the houſe of God.

With a voyce of gladnes and reioyſing like the ſound of one that banketteth.

My ſoule, why art thou ſorowful? and why doeſt thou trouble me?

Truſt in God, for I ſhal euer confeſſe him which is the helth of my countenaunce, and my God.

My ſoule within my ſelfe is troubled, therfore I ſhal haue the in minde in the land of Jordane, and the lytle mountayne of Hermon.

Depenes calleth vpon depenes, with the noyſe of thy watercourſes.

All thy raynes & thy floudes haue

runne

cumme ouer me.

In the day, the lord hath cõmaũded his mercy, and in night his ſong is with me.

Prayer to the God of my life: I ſhal ſay vnto God, thou art my defender.

Why haſt thou forgotten me, and why do I go ſorowful, whileſt myne enemy doth afflict me?

Whileſt my bones are brokẽ, myne enemyes that haue troubled me, haue caſt it in my teeth.

Whyleſt they ſay to me euery day, where is thy God?

My ſoule why art thou ſorowfull, and why doeſt thou trouble me?

Truſt in God, for I ſhal euer confeſſe him which is the helth of my countenaunce, and my God.

¶ The antheme.

I Truſt to ſe the goodneſſe of the Lord in the land of the liuyng.

Lord graunt thy people euerlaſtyng reſt.

And let thy euerlaſtyng light ſhyne on them.

Our father which art in heauē. &c.

And ſuffre vs not to be led into temptation.

But delyuer vs from euyll.

¶ The firſt leſſon.

Iob.x. Thyne handes hath made me, & faſhioned me al together roūd about, and wilt thou deſtroy me ſo ſodeynly? O remēbre that thou madeſt me as moulde of the yearth, and ſhalt bring me into duſt agayne, haſt thou not put me together, as it were milke, & hardened me to cruddes lyke cheſe? Thou haſt couered me with ſkynne & fleſſhe, and ioyned me together with bones and ſinowes. Thou haſt graunted me lyfe and mercy, and the diligent hede that thou takeſt on me, hath preſerued my ſpirit.

¶ The antheme.

I Knowe that my redemer liueth, and that I, the laſt day ſhal ryſe from the yearth, and ſhall be cladde agayne with myne owne ſkinne, and in myne owne fleſhe I ſhal ſe God, whō I my ſelfe ſhall ſe, and myne eyes ſhal loke vpō, and none other: this hope is layed vp in my boſome.

¶ The ſecond leſſon.

Ioan.v.

Verely verely I ſay vnto you, he that heareth my word, and beleueth on him that ſent me, hath euerlaſting life, and cōmeth not into damnation, but paſſeth from death to lyfe. Verely verely I ſay vnto you, the houre ſhal come, & nowe it is, when the dead ſhal heare the voyce of the ſon of God, and they that heare ſhall lyue: for as the father hath life in him ſelfe, ſo likewyſe hath he geuen to the ſonne, to haue lyfe in him ſelfe, and hath geuen hym power alſo to iudge, bycauſe he is the ſonne of man. Meruayle not at this, for the houre cōmeth in the which all that are in the graues ſhall heare the voyce of the ſonne of God. And they that haue done good, ſhall come furth vnto the reſurrection of life, and they that haue done euyll, vnto the reſurrection of damnation.

¶ The anthem.

i. Theſ. iiii. BRethren, we would not that ye ſhuld be ignoraūt as concerning them the which are fallen a ſlepe, that ye ſorow not as other do, which haue no hope. For yf we beleue that Jeſus dyed and roſe agayne: euen ſo, them which ſlepe with Jeſus, God ſhall bring with hym.

¶ The third leſſon.

i. Cor. xv. BEhold, I ſhewe you a miſtery, ſothly we ſhall all ryſe, but we ſhal not al be chaūged. In a moment, in the twinkelyng of an eye, at the laſt trumpe, for the trumpe ſhal blow, and the dead ſhall ryſe incorruptible, & we ſhalbe chaunged, for this corruptible muſt put on incorruption, & this mortal muſt put on immortalitie: whē this corruptible hath put on incorruption, and this mortal hath put on immortalitie, then ſhall be brought to paſſe the ſaying that is written: death is ſwalowed vp in victory, death where is thy victory? O death where is thy ſtyng? The ſtyng of death is ſynne, and the ſtrength of ſinne is the lawe. But thākes be vnto God, which hath geuē vs victorye, thorough oure Lord Ieſus Chriſt.

¶ The antheme.

Deliuer me good lord from eternal death, in that dreadful day, when that heauen and yearth ſhall be moued, & thou ſhalt iudge the worlde by fyre. This day is the day of ire, of wretchednes and miſery, the great day and very bitter.

Deliuer not to beaſtes, O lord, the ſoules of them that cõfeſſe the, and forget not at lẽgth the ſoules of thy poore people.

¶ Thankes be geuen for health recouered. The goodnes of God is prayſed, who for a lytle aduerſitie ſendeth muche comfort.

Exaltabo te domine. Pſal. xxix.

I wyll exalt the O Lord, for thou haſt defended me, and not ſuffred myne enemies to haue their pleaſure vpõ me.

O lord my God I haue cryed vnto the, and thou haſt healed me.

Lord thou haſt brought my ſoule out of hell, thou haſt preſerued me frõ them that deſcend into the pyt.

Syng vnto the lord ye that be his ſaintes, and geue thãkes with a remembraunce of his holyneſſe.

For there is wrath in his diſpleaſure, and lyfe in his wyll.

At the euening, waylyng ſhall abyde, but in the mornyng, gladnes.

In my welthineſſe I ſayd, I ſhal neuer more be remoued.

Lorde, through thy good wyl, thou gaueſt ſtrength to my beautie.

Thou diddeſt turne thy face from me, and I was all aſtonnied.

Unto the, o lorde, will I crye, and I will pray to my God.

What profyte is there in my blud, when I ſhall deſcend into corruption?

Shall duſt geue thankes to the? or ſhall it declare thy truth?

The lord hath hearde, and hath taken mercy on me, the lorde is made myne helper.

Thou haſt turned my ſorowe into ioy, thou haſt cut of my ſacke cloth, & haſt compaſſed me with gladneſſe.

That my glory might ſing to the without grief, O my lorde God I ſhal euermore geue thankes to the.

¶ Thankes for recouery of health.

Ego dixi.
Pſal. Eſa.
xxxviii.

I Sayd, in the myddeſt of my dayes I ſhal go to the gates of hell.

I deſired the reſidue of my yeres, I ſayd, I ſhal not ſe the lord God, in the land of the liuing.

I ſhal ſe man nomore, nor him that dwelleth in reſt.

My tyme is taken from me, and folden vp, as the ſhepherdes tent.

My lyfe is cut of lyke a weauers webbe: when I yet beganne, he cut me doune, from mornyng vntill the nyght thou wylt make an end of me.

I was in hope vntil mornyng, but as a Lyon, ſo he bruſed all my bones.

From mornyng vntil night, thou wylt make an ende of me, as a yong ſwalowe, ſo ſhall I chattre, and ſhall mourne as a doue.

Myne eyen daſeled with lokyng on high.

Lord I ſuffre force, anſwere for me, what ſhal I ſay? or what ſhall he anſwere me, ſyns I haue done it?

I ſhal remembre al my yeres vnto the, with bitterneſſe of my hart:

Lord yf life be thus, and the life of my ſpirit be after ſuche ſort, thou ſhalt correct me, and quicken me, lo in peace my ſorowe is mooſt bitter:

But thou haſt delyuered my ſoule that it ſhuld not periſhe, thou haſt caſt behinde thy backe all my ſynnes.

For neither hell ſhall knowledge the, nor death ſhal praiſe the: they that deſcend into the pyt, ſhall not loke for thy veritie.

He that is liuing, the liuing perſon ſhal knowledge the, like as I do now, the father to the chyldren ſhall declare thy truthe.

Preſerue me O lord, and we ſhall ſing our pſalmes in the lordes houſe, all the dayes of our lyfe.

¶ with God is our onely refuge, we muſt pray to him, and in him put al our truſt, and him prayſe and magnifie.

In te domi ne ſperaui. Pſal.lxx.

IN the, O Lord, haue I put my truſt; let me neuer be cōfoūded, in thy righteouſnes delyuer me.

Incline thyne eare vnto me, and make ſpede to ſaue me.

Be vnto me a protectour as God, & as a place of fortreſſe for to ſaue me, for thou art my ſtrength and refuge.

Deliuer me, O my God, out of the hand of the ſynner, out of the hand of the lawe breaker, and the vniuſt.

For thou, O lord, art my pacience, thou O lord art my hope, euen fro my youth.

Through the haue I ben holden vp euer ſins I was borne, thou art my defendour ſyns I came furth of my mothers wombe.

My ſyngyng alway is of the, I am made as a wonder vnto many, but thou art a ſtrong helper.

Let my mouth be fylled with thy praiſe, that I may ſing thy glory & thy magnificence al the day long.

Caſt me not away in the tyme of age, forſake me not when my ſtrength fayleth me.

For myne enemies ſpake againſt me, and they that layde wayte for my ſoule, did take their counſell together.

Saiyng, God hath forſaken him, perſecute him, and take him, for ther is none to deliuer him.

Go not farre from me, O my God: haue regard for to helpe me.

Let them be confounded and periſhe, that are agaynſt my ſoule.

Let them be couered with ſhame and diſhonor, that ſeke to do me euyll.

But I wil alway truſt, and I wil prayſe the more and more.

My mouth ſhal ſpeake of thy righteouſnes and thy ſaluation al the day.

Bycauſe I know no letter, I wyl entre into the ſtrength of the lord: lord I will make mētion of thy onely righteouſneſſe.

Thou O God, haſt taught me frõ my youth hitherto, and I ſhall tell of thy wonderous workes.

And vnto age and oldnes, O God forſake me not.

Vntil I ſhewe thy ſtrength vnto generations yet for to come.

Thy power, and thy righteouſnes O God, vntyll the hygheſt meruayle, which thou haſt wrought, o God, who is lyke vnto the?

O what great and euil aduerſities haſt thou ſhewed me? and yet dyddeſt thou turne and refreſſhe me: yea, and broughteſt me agayne from the depes of the yearth.

Thou haſt multiplied vpõ me thy magnificence, and thou haſt returned and comforted me.

Therfore wil I praiſe the and thy truth o God, in the inſtrumẽtes of muſike, vnto the wil I ſing vpõ the harpe which art the holy God of Iſrael.

My lippes wyll be fayne when I ſing

[illegible]

[illegible]

[illegible]

ſing vnto the, ⁊ ſo wyll my ſoule alſo, which thou haſt redemed.

My tongue alſo ſhall talke of thy righteouſneſſe al the day long, for they are cõfounded ⁊ brought vnto ſhame, that ſeke to do me euyll.

¶ The antheme.

I Am the reſurrection and lyfe, he that beleueth in me, yea although he were dead, yet ſhall he lyue, and whoſoeuer lyueth and beleueth in me, ſhall not ſe euerlaſtyng death.

Lord haue mercy on vs.
Chriſt haue mercy on vs.
Lord haue mercy on vs.
Our father which art in heauen. ⁊c.
And ſuffre vs not to be led into temptation.
But deliuer vs from euyll.

Lord geue thy people eternal reſt.
And lyght perpetual ſhyne on them.
From the gates of hell,
Lord deliuer their ſoules.

I trust to ſe the goodneſſe of the Lord.
In the land of lyfe.
Lord heare my prayer.
And let my cry come to the.

¶ Let vs pray.

O God, which by the mouth of ſainct Paule thyne apoſtle haſt taught vs, not to wayle for them that ſlepe in Chriſt: graunt we beſeche the that in the commyng of thy ſonne our Lord Jeſu Chriſt, both we and all other faythfull people beyng departed may be gratiouſly brought vnto the ioyes euerlaſtyng, which ſhalt come to iudge the quicke and dead, and the world by fyer. Amen.

ALmighty eternal God, to whō there is neuer any praier made without hope of mercy, be mercyfull to the ſoules of thy ſeruauntes beyng departed from this world in the confeſſion of thy name, that they may be aſſociat to the cōpany of thy ſainctes, through Chriſt our Lord. Amen.

Lord, bowe thyne eare vnto our prayers, wherein we deuoutly call vpon thy mercy, that thou wylt beſtowe the ſoules of thy ſeruaũtes (which thou haſt commaunded to depart frō this world) in the countrey of peace and reſt, and cauſe them to be made parteners with thy holy ſeruaũtes, through Chriſt our Lord. Amen.

We beſeche the Lord, that the prayer of thy ſuppliauntes may auayle to the ſoules of thy ſeruauntes, that thou wylt both purge them of all their ſinnes, & cauſe them to be partakers of thy redemption, which lyueſt and reigneſt God, world without ende. Amen.

God haue mercy on all chriſten ſoules.

¶This Psalme is the A.B.C. of godly loue, the paradise of learnyng, the shoppe of the holy Gost, the schole of truthe. In which appeareth how the saintes of God esteme his holy lawes, how feruently they be geuen vnto them, howe it greueth them that they shulde be despysed, how feruently they desyre to learne them, to walke in them, and to fulfyll them: finally, howe the transgressours and aduersaries of them shalbe punished and destroyed.

Beati immaculati. psal.cxviii.

BLessed are they that be vnspotted in the way, whiche walke in the lawe of the Lord.

Blessed are they that searche his testimonies, that seke hym with all their hart.

For they that worke wickednes, haue not walked in his waies.

Thou hast cōmaunded thy commaundementes very ſtreightly to be kept.

Wolde God my wayes might be directed to kepe thy iuſtifications.

Then ſhall I not be confounded, when I ſhall beholde all thy commaundementes.

I ſhall cōfeſſe vnto the with a right hart, when I haue lerned the iudgementes of thy righteouſnes.

I ſhall kepe thy iuſtifications, forſake me not vtterly.

In quo corrigit.

Wherin doeth the yonge man correct his life? in keping of thy wordes.

With all my hart I haue ſought the out, put me not away from thy commaundementes.

In my harte I haue hyd thy wordes, that I might not offende the.

O lorde thou arte bleſſed, teache me thy iuſtifications.

With my lippes I haue ben telling al the iudgementes of thy mouth.

I haue had delight in the way of thy teſtimonies, as in all maner of riches.

I wyl be exerciſed in thy commaundementes; and I wyll conſyder thy wayes.

I wyll ſtudy in thy iuſtifications, I wyll not forget thy wordes.

Retribue ſeruo.

REward thy ſeruaunt, quycken me, & I ſhall kepe thy wordes.

Open myne eyes, and I ſhall cõſider the meruellous thynges of thy lawe.

I am a ſtraũger in the land, hide not from me thy commaundementes.

My ſoule hath coueted to deſyre thy iuſtifications at all tymes.

Thou haſt rebuked the proude, curſed are they which declyne from thy commaundementes.

Take from me rebuke and cõtempt, for I haue ſought after thy commaũdementes.

For Princes haue bene ſet agaynſt me, and they ſpake agaynſt me, but thy ſeruaunt was ſtill exerciſed in thy iuſtifications.

For thy teſtimonies are my meditation, thy iuſtifications are my coũſel.

Adheſit pa-
uimẽto aĩa

My ſoule hath cleaued to the ground, quycken me accordyng to thy word.

I haue ſhewed thy wayes, and thou haſt heard me, teache me thy iuſtifications.

Inſtruct me in the way of thy iuſtificatiõs, and I ſhalbe exerciſed in thy merueylous workes.

My ſoule hath ſlept for werineſſe, cõfirme me in thy wordes.

Remoue from me the way of iniquitie, and accordyng to thy lawe, haue mercy on me.

I haue choſen the way of truthe, I haue not forgotten thy iudgementes.

I haue cleaued to thy teſtimonies, o Lord, put me not to confuſion.

I haue runne the way of thy commaundementes, when thou haſt enlarged myne hart.

O Lord

Legem pone.

O Lord, ſet the way of thy iuſtifications to me for a lawe, and I wyll euer ſeke it out.

Geue vnto me vnderſtandyng, and I ſhall ſerche thy lawe, and ſhal kepe it with myne whole hart.

Leade me in the path of thy commaundementes, for that I haue deſyred.

Bowe myne harte into thy teſtimonies, and not into couetouſneſſe.

Turne away myne eyes, that they ſee not vanitie; quycken me in thy way.

Set thy word vnto thy ſeruaunt in thy feare.

Cut of the rebuke that I am afrayd of, for thy iudgementes be good.

Lo, I haue deſired thy commaundementes.

Et veniet ſuper me miſericordia tua.

And let thy mercy come vpon me O lord, and thy health accordyng to thy promyſe.

And I ſhall anſwere to them that

vpbrayd me, for I haue truſted in thy wordes.

And take not the word of truthe frõ my mouth vtterly, for I haue muche truſted in thy iudgementes.

And I wyll kepe thy lawe alway, world without end.

And I haue walked at large, for I haue ſought thy commaundementes.

And I ſpake of thy teſtimonies in the ſyght of kynges, and I was not aſhamed.

And I haue muſed on thy cõmaundementes which I haue loued.

And I haue lift vp myne handes to thy cõmaundementes, which I haue loued, and I ſhall be occupyed in thy iuſtifications.

Memor eſto.

Remembre thy word to thy ſeruaunt, in which thou haſt geuen me hope.

The ſame hath comforted me in myne affliction, for thy worde hath quickened me.

The proud men haue done wyckedneſſe on euery ſyde, but I haue not ſwarued from thy lawe.

I haue bene myndfull of thy iudgementes good lord, frō the beginnyng of the world, and haue ben comforted.

I haue feynted, bycauſe of ſynners that forſake thy lawe.

Thy iuſtifications were my ſonges in the place of my wayfaryng.

In the night ſeaſon I haue thought of thy name, O lord, and I haue kept thy lawe.

I had this, bycauſe I ſearched out thy iuſtifications.

Portio mea dñe.

O Lord, thou art my portion, I haue promyſed to kepe thy lawe.

I haue beſought thy maieſtie with all my hart, haue mercy on me accordyng to thy word.

I haue conſydered my wayes, and I haue turned my feete into thy teſtimonies.

I am ready, and I am not troubled to kepe thy commaundementes.

The bondes of synners haue bewrapt me, and I haue not forgotten thy lawe.

I rose vp in the myddes of the night to geue the thankes for the iudgemētes of thy iustification.

I am partaker of all that feare the, and of them that kepe thy commaundementes.

O lord, the yearth is full of thy mercy, teache me thy iustifications.

Bonitatem fecisti.

Thou hast dealt gentely with thy seruaunt, O lord, accordyng to thy word.

Teache me goodnesse, learnyng and knowledge, for I haue beleued thy cōmayndementes.

Before I was humbled, I did synne, therfore I haue kept thy word.

Thou art good, and in thy goodnes teache me thy iustifications.

at knowen unto all

inquiti

Comendation

knowen

The iniquitie of proud mẽ is multiplied vpõ me, but I with al my whole hart ſhall ſerche out thy commaundementes.

Their harte is congeled lyke mylke, but I haue thought vpon thy commaundementes,

It is good for me that thou haſt hũbled me, that I may learne thy iuſtifications.

The lawe of thy mouth is dearer to me, then thouſandes of golde or ſyluer.

Manus tue

Thy handes haue made me, and fourmed me: geue me vnderſtanding to learne thy cõmaundementes.

They that feare the ſhall ſe me, and be glad, bycauſe I haue truſted muche in thy wordes.

I know O lord, that thy iudgementes are ryght, and in thy truthe thou haſt humbled me.

Let thy mercy be to comfort me, accordyng to thy worde, vnto thy ſeruaunt.

Let thy mercyes come to me, and I ſhall lyue, for thy lawe is my ſtudy.

Let the proude which wrongfully haue done wickednes vnto me, be cōfounded, and I wyll be occupyed in thy commaundementes.

Let thē be turned to me which feare the, and they that knowe thy teſtimonies.

Let myne hart be immaculat in thy iuſtifications, that I be not confounded.

Defecit in ſalutare.

My ſoule hath longed for thy ſaluation, & I haue truſted much vnto thy word.

Myne eyes haue longed for thy promeſſe, ſaying: when wylt thou cōfort me.

For I am made lyke a bottell in the ſmoke, I haue not forgotten thy iuſtifications.

Howe many be the dayes of thy ſeruaunt, when wylt thou geue iudgement of them that perſecute me?

Wycked men haue tolde me fables, but not after thy lawe.

All thy cõmaundementes is truthe, wycked men haue perſecuted me, ſuccure me.

They had almooſt made an ende of me in the yearth, but I haue not forſaken thy commaundementes.

Quicken me accordyng to thy mercy, and I ſhall kepe the teſtimonies of thy mouth.

Ineternũ domine.

O Lord, thy worde endureth in heauen euerlaſtyngly.

Thy truthe remayneth from generation to generation, thou haſt founded the yearth, and it abydeth.

By thyne ordinaunce the day continueth, for all thinges obey vnto the.

Except thy lawe had bene my meditation, peraduenture I had periſhed in my trouble.

I ſhall neuer forget thy iuſtifications,

ons, for in them thou haſt quyckened me.

I am thyne, ſaue me, for I haue ſought out thy iuſtifications.

Synners haue awayted me to deſtroy me, I haue vnderſtand thy teſtimonies.

I ſe that al perſecution hath an end, thy commaundement is very brode.

O Lord, howe muche haue I loued thy lawe, it is my ſtudy all the day long.

Quomodo dilexi.

Thou haſt made me wiſe ouer myne enemyes through thy commaundement, for it is euer with me.

I haue perceyued more then all that taught me, for thy teſtimonies were my meditation.

I haue perceyued more then auncyent men, bycauſe I haue ſearched thy commaundementes.

I haue kept my feete from euery euyll way, that I might kepe thy wordes.

I haue not declined from thy iudgementes, forbycauſe thou haſt ſet me a lawe.

Howe ſwete be thy wordes vnto my taſte, and to my mouth ſweter then hony.

I haue taken vnderſtandyng of thy commaundementes, therfore haue I hated euery way of iniquitie.

Lucerna pedibus meis.

Thy word is a Lanterne vnto my feete, and a lyght vnto my pathes.

I haue ſworne and decreed to kepe the iudgementes of thy righteouſnes.

O Lord I am brought lowe on euery ſyde, quycken me accordyng to thy word.

The voluntary offerynges of my mouth, make them acceptable, o lord, and teache me thy iudgementes.

My ſoule is euer in my handes, and I haue not forgotten thy lawe.

Synners haue ſet a ſnare for me, and I haue not erred from thy commaunmaundementes.

I haue gottē thy teſtimonies by inheritaunce for euer, forbycauſe they be the ioy of myne hart.

Bowe myne hart to do thy iuſtifications euermore for reward.

I Haue hated the wycked, and I haue loued thy lawe.

Iniquos odio habui.

Thou art my helper and my defender, and I haue truſted muche in thy word.

O ye wycked, bowe from me, and I ſhal ſerche the commaundementes of my God.

Receyue me accordyng to thy word, and I ſhal liue, and confound me not otherwyſe then I loke for.

Helpe me, and I ſhall be ſafe, and I ſhalbe occupyed in thy iuſtifications euer.

Thou haſt diſpyſed all that go from thy iudgementes, for their thoughtes were vniuſt.

I haue reputed all ſynners of the

yearth for offenders, therfore I haue
loued thy teſtimonies.

Strike my fleſhe with thy feare, for
I am aferde of thy iudgementes.

Feci iudicium.

I Haue done iuſtice and ryghte=
ouſnes, delyuer me not to them
that falſly blame me.

Receyue thy ſeruaunt into goodnes,
let not proud men falſely blame me.

Myne eyes are waſted in lokyng for
thy health, & the word of thy iuſtice.

Do to thy ſeruaunt accordyng to thy
mercy, & teache me thy iuſtifications.

I am thy ſeruaunt, geue me vnder=
ſtandyng, that I may knowe thy te=
ſtimonies.

It is tyme to do, O Lord, for they
haue broken thy lawe.

Therfore I haue loued thy cōmaun=
dementes aboue gold and Topaſe.

And therfore I was led to all thy
commaundementes, I haue hated
euery wicked way.

Mirabilia teſtimonia

O Lord, merueylous be thy teſtimonies, therfore my ſoule hath ſearched them.

The declaracion of thy wordes doth illumine, and geue vnderſtandyng, to the ſimple.

I opened my mouth, and drue in my breth, for I deſired thy commaundementes.

Loke vpõ me, and haue mercy vpon me according to the iudgemẽt of them that loue thy name.

Direct my goinges accordyng to thy word, and let no iniquitie reigne ouer me.

Redeme me from the falſe blame of men, that I may kepe thy commaundementes.

Lighten thy face vpon thy ſeruaunt, and teache me thy iuſtifications.

Myne eyes haue brought furth ſtremes of water, bycauſe they haue not kept thy lawe.

Iuſtus es tu domine.

Righteous art thou lord, and righteous is thy iudgment.

Thou haſt cōmaunded iuſtice in thy teſtimonies and truthe mooſt chiefly.

My zeale hath cauſed me to conſume, bycauſe myne enemies forgat thy wordes.

Thy word is vtterly tryed with fire, and thy ſeruaunt loued it.

I am yong and ſet at nought, yet haue I not forgotten thy commaundementes.

Thy iuſtice is iuſtice euerlaſtyng, & thy lawe is truthe.

Trouble and heuyneſſe haue entangled me, thy commaundementes are my ſtudy.

Thy teſtimonies be equitie euerlaſtyngly, geue me vnderſtandyng, and I ſhall lyue.

Clamaui ĩ toto corde meo.

I haue called with my whole harte, heare me Lord, for I ſhal ſearche thy iuſtifications.

I haue cryed vnto the, ſaue me that

I may obſerue thy cõmaundemẽtes.

I haue preuented in tyme, and haue cryed, for I haue greatly truſted in thy wordes.

Myne eyes haue preuented the dawnyng of the day, for to ſtudy thy wordes.

Lord heare my voyce accordyng to thy mercy, and quycken me accordyng to thy iudgement.

They that perſecute me haue drawen nigh to wickedneſſe.

And from thy lawe they are gone farre wyde.

Lord thou art nere at hand, and all thy wayes are very truthe.

At the beginnyng I had knowlege of thy teſtimonies, for thou haſt eſtabliſhed them for euer.

Beholde my trouble and delyuer me, bycauſe I haue not forgotten thy lawe.

Vide humilitatem meam.

Iudge my cauſe and redeme me, quicken me, accordyng to thy word.

Health

[illegible]

Health is farre frō ſynners, for they haue not ſearched out thy iuſtifications.

Thy mercy Lord is muche, according to thy righteouſnes quicken me.

Many there be which perſecute me, and trouble me, I haue not ſwarued from thy teſtimonies.

I ſawe the offenders, and I was aſtonied, bycauſe they kept not thy wordes.

Behold Lord, for I haue loued thy cōmaundementes, quicken me in thy mercy.

The beginnyng of thy word is veritie, all thy iudgementes are iuſtice euerlaſtingly.

Principes perſecuti ſunt.

The princes haue perſecuted me without cauſe, and my hart hath bene adrad of thy wordes.

I ſhall be glad of thy wordes, as he that hath found many ſpoyles.

I haue hated iniquitie, and haue abhorred it, but thy lawe I haue loued.

Seuen times in the day haue I praiſed the, bicauſe of thy rightous iudgementes.

Great peace is to them that loue thy lawe, and they are not offended.

I loked for thy ſaluation, O Lord, and loued thy commaundementes.

My ſoule hath kept thy teſtimonies, and hath loued them greatly.

I haue kept thy cōmaundementes and thy teſtimonies, for al my wayes are in thy ſyght.

O Lord, let my prayer approche nere in thy ſyght, geue me vnderſtandyng accordyng to thy word.

Appropinquet deprecatio.

O Lord, let my prayer entre into thy ſyght, delyuer me accordyng to thy word.

My lyppes ſhall powre furth thy prayſe, when thou haſt taught me thy iuſtifications.

My tong ſhall ſhew furth thy word, for all thy commaundementes are equitie.

Let thy hand be ready to helpe me, forbycauſe I haue choſen thy cõmaũdementes.

O lord I haue deſired thy helth, and thy lawe is my ſtudy.

My ſoule ſhall liue and prayſe the, & thy iudgementes ſhall helpe me.

I haue wandered like a ſhepe which was loſt, O lord, ſeke out thy ſeruaũt, for I haue not forgotten thy commaundementes.

¶ The diſcription of the paſſion of our ſauiour Chriſt, and of his auauncemeut and kingdome.

Deus deus meus. pſal. xxi

O God, my God, loke towarde me, why haſt thou forſakẽ me, farre fro my health be the wordes of my complaynt.

My God I cry and call to the by day, but thou heareſt me not, and lykewyſe by nyght and ceaſe not.

But thou dwelleſt in the holy place, O the worſhip of Iſrael, our fathers truſted in the: they truſted, and thou dyddeſt deliuer them.

They cryed to the, and they were made ſafe, they truſted in the, and they were not confounded.

I truly am but a worme, and no mã, the rebuke of men, and an outcaſt of all the people.

All they that ſe me, laugh me to ſcorne, they ſpake with their lippes, &

nodded their heades.

Saying, he truſted in the Lord, now let hym deliuer hym, let hym ſaue hym, for he loueth hym.

For thou art he that tokeſt me out of my mothers wombe, and waſt my hope from my mothers breſtes, to the I was caſt out from my Natiuitie.

Thou art my God, from my mothers wombe, depart not from me.

For tribulation is here at hand, & there is none to helpe me.

Many calues haue compaſſed me, and fat bulles haue beſet me about.

They haue ſet their mouthes wide open vpon me like a Lyon ramping & roryng.

I am poured furth lyke water, & all my bones be diſperſed aſunder.

My hart is made like melting wax in the middes of my belly.

My ſtrẽgth is dried vp like a ſherd, my tongue cleaueth faſt to my iawes, and thou haſt brought me into the duſt of death.

For many dogges compaſſed me about, the counſell of the wicked haue beſet me.

They pearſed my handes and my feete, they haue nombred al my bones.

They ſtode ſtaring & loking vpon me, they deuyded my garmētes amōg them, and vpō my cote they caſt lottes

But now O lord, prolong not thy helpe from me, loke to my defence.

Deliuer my ſoule from the ſword, and mine onely ſoule frō the power of the dogge.

Saue me from the mouth of the Lyon, and myne humilitie from the hornes of Unicornes.

I ſhal ſhewe thy name to my brethrē, and I ſhal praiſe the in the middes of the congregation.

Ye that feare the lord, praiſe ye him, al the hole ſeed of Iacob glorifie him.

Let al the ſeed of Iſrael feare him, for he diſpyſed not, nor diſdeyned not the prayer of the poore.

Nor he turned not his face away from me, and when I cryed vnto him he heard me.

The ſhall I prayſe in the great cõgregatiõ, I wil perfourme my vowes in the ſyght of them that feare hym.

Poore men ſhal eat, and ſhalbe ſatiſfyed, and they ſhall prayſe the Lord that ſeke after hym, their hartes ſhall lyue world without end.

All the coaſtes of the yearth ſhall remembre them ſelfes, and ſhalbe conuerted to the Lord.

And all nations of people ſhal do worſhip in his ſight.

For the kingdome is the lordes, & he ſhall rule the people.

Al ſuche as be fatte vpõ the yearth haue eaten & worſhipped, all that ſhal deſcend into the yearth ſhal fal downe in his ſyght.

And my ſoule ſhal liue to him, and my ſeede ſhal ſerue him.

The generation to come ſhall be

ſhewed to the Lord, and the heauens ſhall ſhewe his iuſtice to the people that ſhalbe borne, which the lord hath made.

¶ The complaint of Chriſt and his churche of their great aduerſities. A feruēt praier for deliueraunce. The aduerſaries of God be curſed. An hartie thankes geuing for helpe obteyned.

Saluū me fac deus. Pſal. lxix.

Saue me O God, for the waters are entered vnto my ſoule.

I ſtycke faſt in the depe myre, where no ground is.

I am come into the depe of the ſea, and tempeſt hath ouer whelmed me.

I haue trauailed cryīg, my throte is made hoarſe, my ſyght hath fayled whyle I truſted in my God.

They that hate me without a cauſe are mo then the heares of my head.

They that are myne enemies, and haue perſecuted me giltles, are myghtye, I payed then the thynges that I neuer toke.

God, thou knoweſt my ſimplenes, and my fautes are not hyd from the.

Let not the that truſt in the, o lord god of hoſtes, be aſhamed for my cauſe

Let not thoſe that ſeke the be confounded thorowe me, O Lord God of Iſrael.

For I haue ſuffred reprofe for thy ſake, ſhame hath couered my face.

I am become a ſtraunger vnto my brethren, and an aliaunt vnto my mothers children.

For the zeale of thyne houſe hath eaten me, and the rebukes of thē that rebuken the, are fallen vpō me, I chaſtened my ſelfe with faſtyng, and that was turned to my reprofe.

I put on an heere cote alſo, & they ieſted vpon me.

They that ſate in the gate ſpake againſt me, and they that drāke wyne made ſonges vpon me.

But lord, I make my prayer vnto the in the time of thy good wil, o God.

Heare me in the multitude of thy mercy, in the truthe of thy ſaluation.

Take me out of the myre, that I ſticke not, deliuer me from them that hate me, and out of the depe waters.

Let not the tẽpeſt of water drowne me, neither the depe ſwalowe me vp, & let not the pit ſhut her mouth vpõ me.

Heare me O lord, for thy mercy is kynde, loke vpon me accordyng vnto the multitude of thy mercyes.

And turne not thy face frõ thy ſeruaunt, for I am in trouble, heare me ſpedely.

Take hede to my ſoule and ſaue it, deliuer me bycauſe of myne enemyes.

Thou knoweſt my reprofe, my ſhame, and my diſhonour.

Al they that trouble me are in thy ſyght, my harte hath loked for rebuke and wretchednes.

I loked for ſome to be heauy with me, and there was none to cõfort me, and I found none.

They gaue me gall to eate, & when I was thryſtie, they gaue me bytter drynke.

Let their table be made a ſnare to them, and a reward, and an occaſion of fallyng.

Let their eyes be blynded that they ſe not, & euer bow downe their backes.

Poure out thyne indignation vpō them, and let thy wrathful diſpleaſure take hold of them.

Let their habitation be voyde, and no man to dwell in their tentes.

For they haue perſecuted him whō thou haſt ſmitten, & they haue encreaſed the payne of my woundes.

Ley vpon them wickedneſſe vpon wickednes, and let them not entre into thy righteouſneſſe.

Let them be wyped out of thy boke of the liuyng, and let them not be written with the iuſt.

I am poore & ſorowfull, thy health O God, hath taken me vp.

I wyll prayſe the name of God with a ſong, and magnifie hym with prayſe.

And it ſhal pleaſe God, better then a yong Bullocke that beareth hornes and houes.

Let the poore cōſider and be glad, ſeke after God, and your ſoule ſhal liue

For the lord hath heard the poore and hath not diſpiſed his priſoners.

Heauen and yearth prayſe him, the ſea and all that crepeth in them.

For God ſhal ſaue Sion, and the cities of Juda ſhalbe builded, and they ſhal dwel there, & they ſhall inherit it.

The poſteritie alſo of his ſeruauntes ſhall poſſeſſe it, and they that loue his name ſhal dwel therin.

¶ A greuous complaint of the godly perſon extremely handled with diſeaſes and perſecutions, and that without any comfort.

O Lord God of my health, I haue cryed day and night before the.

Deus deus ſalutis. Pſal.lxxx vii.

Let my prayer entre into thy preſence, bow thyne eare vnto my prayer:

For my ſoule is ful of aduerſities, and my lyfe draweth nygh vnto hell.

I am counted as one of them that go downe into the pytte, and I am as a man without helpe, free among the dead.

Lyke vnto them that be wounded and lye in the graue, whome thou remembreſt nomore, and are put away from thy hand.

They haue layed me in the lower pit, in darke places and in the ſhadow of death.

Thyne indignation is faſt vpon me, and thou haſt layed vpon me all thy waues.

Thou haſt put away myne acquaintaunce farre from me, they take me as abhominable.

I am betrayed, I cā not get furth: my ſyght waxed dymme for lacke.

Lord, I called vpon the the whole

day, vnto the I haue ſtretched out myne handes.

Wilt thou ſhewe wonders to the ded, or ſhall the phiſicions rayſe men again to prayſe the?

Shall any man ſhewe thy mercye in the graue and thy trueth in deſtruction?

Shall thy wonderous workes be knowen in the darke, and thy rightuouſnes in the lande of forgetfulnes?

Quare fremuerunt gentes. Pſal. ii.

And I haue to the cryed O lord, and earely ſhall my prayer come before the.

Lorde doeſt thou reiecte my ſoule, and turneſt thou thy face fro me?

I am poore and in trauailes euen from my youth, and when I was exalted I was caſt downe and troubled.

Thy wrath hath paſſed ouer me, and thy terroures haue troubled me ſore.

They came round about me all

day lyke water, and compaſſed me together.

My louer and frend haſt thou put away farre from me, & myne acquaintaunce for my wretchedneſſe.

¶ The rage of the people agaynſt Chriſt. Chriſt is ordeyned a king of his father. Rulers be exhorted to godly knowledge.

Quare fremuerunt gentes. Pſal. ii.

Why hath the Hethen raged? and why hath the people imagined vayne thinges?

The kinges of the yearth ſtode vp, and the rulers came together agaynſt the lord, & againſt his Chriſt.

Let vs breake their bondes aſonder, and let vs caſt away their yocke from vs.

He that dwelleth in heauen ſhall laugh them to ſcorne, and the lord ſhal haue them in deriſion.

Then he wyl ſpeake vnto them in his wrath, and vexe them in his ſore diſpleaſure.

I truly am made kyng of hym, ouer Sion his holy hyll, preaching his precept.

The lord sayd to me, thou art my ſonne, this day haue I begotten the.

Aſke of me, & I ſhal geue the, the Gentiles for thyne enheritaunce, and the vtter part of the yearth for thy poſſeſſion.

Thou ſhalt rule thē with an yron rod, and breake them in peces lyke a potters veſſell.

And now, ye kinges vnderſtand, be learned ye that iudge the yearth.

Serue the Lord in feare, & reioyce to hym with reuerence.

Get diſcipline, that the lord be not angry, & ye periſh from the right way.

When his angre ſhall be kindled for a ſhort whyle, bleſſed are all they that truſt in hym.

Eripe de inimicis. Pſal.lviii.

¶ The prayer of Chriſt, for hym ſelfe and for his brethren, agaynſt his perſecutours.

Eripe de
inimicis.
Pſal.lviii.

DEliuer me frō mine enimies,
O my God, deliuer me from
them that riſe agaynſt me.

Deliuer me from the workers of wickedneſſe, ſaue me from the bludſhedders.

For lo, they haue catched my ſoule, ſtout men haue aſſaulted me.

There is no iniquitie nor faut in me O lord, without iniquitie haue I runne and directed my way.

Ariſe to ſuccur me ⁊ loke, and thou lord God of might, God of Iſrael.

Styrre to vyſit al the gētiles, haue mercy of none that worke iniquitie.

They ſhall be conuerted at euen, and ſhalbe as hungry as dogges, and ſhall compaſſe about the citie.

Lo, they wyll ſpeake with theyr mouth, and a ſwerd is in theyr lippes, for who hath heard?

And thou lord ſhalt haue them in deriſion, and thou ſhalt bryng all gentiles to nought.

My ſtrength I wyl aſcribe to the, for thou art God my defendour; my God, his mercy wyll preuent me.

God ſheweth me how I ſhould deale with myne enemyes, kyll them not leſt my people myght forget.

Scater them abrode by thy myght and put them doune O lord my protectour.

For the ſynne of their mouth, and for the wordes of their lippes, let them be taken in their pride.

For their blaſphemy and lying, they ſhalbe notified to be deſtroyed.

In the wrath of deſtruction, and they ſhall not remayne, and they ſhall know that God hath rule ouer Iacob and ouer all the coaſtes of the world.

They ſhalbe conuerted at euen, and ſhalbe as hungry as dogges, and ſhall compaſſe about the citie.

They ſcatter abrode for meate, yf they haue not ynough, they wyl murmur.

As for me, I wyl ſing of thy power, and prayſe thy mercy betyme in the mornyng.

For thou haſt bene my defendour, and refuge, in the day of my trouble.

Unto the, O my helper, wyll I ſyng, for thou O God, art my defendour, my God, my mercy.

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¶ The paſſion of our ſauiour Jeſu Chriſt, written by ſainct John.

IEſus went furth with his diſciples ouer the broke Cedron, where was a garden, into the whiche he entred with his diſciples. Judas alſo (whiche betrayed him) knewe the place, for Jeſus oftentymes reſorted thyther with his diſciples: Judas than after that he had receiued a band of men & miniſters of the high prieſtes and Phariſies, came thither with lanterns and creſhetes and weapons. Than Jeſus knowynge all thinges that ſhuld come on him, went furth and ſayd vnto them: whom ſeke ye? They anſwered him, Jeſus of Nazareth. Jeſus ſayd vnto them, I am he. Judas alſo which betraied him, ſtode with them. But aſſone as he had ſayd vnto them, I am he, they went backewardes and fel to the ground. And he aſked them againe, whō ſeke ye? They ſayd, Jeſus of Nazareth: Jeſus anſwered, I ſayd vnto you, I am he, yf then ye ſeke me, let theſe go theyr waye, that the ſaiyng might be fulfilled which he ſpake: of them whiche thou gaueſt me, haue I not loſt one. Simō Peter had a ſwerde and drewe it, and ſmote the high prieſtes ſeruaūt & cut of his right eare: The ſeruauntes name was Malcus. Thā ſaid Jeſus vnto Peter, put vp thy ſwearde into the ſheath, wilt thou not that I ſhall drinke of the cup which my father hath geuen me? Thā the cōpany and the captaine & the miniſters of the Jewes toke Jeſus and bound hym, & led him awaye to Anna firſt, for he was fatherinlaw vnto Cayphas whiche was the hyghe prieſt the ſame yere, Cayphas was he that gaue councel to the Jewes, that it was expedient that one mā ſhulde dye for the people. And Symon Peter folowed Jeſus & another diſciple, the diſciple was knowen of the high prieſt, & went in with Ieſus into the palleys of the high prieſt, but Peter ſtode at the dore without. Than wēt out the other diſciple which was knowē vnto the high prieſt ⁊ ſpake to the damoſel that kept the dore, and brought in Peter. Than ſaid the damoſel that kept the dore vnto Peter, art not thou one of this mās diſciples too? He denied it, and ſayd, I am not: The ſeruaūtes ⁊ the miniſters ſtode there, ⁊ had made a fyre of coales for it was colde, and they warmed thē ſelues, Peter alſo ſtoode amonge them and warmed himſelfe: Than the high prieſt aſked Ieſus of his diſciples and of his doctrine. Ieſus anſwered him, I ſpake openly in the worlde, I euer taught in the Sinagoge and in the tēple, whither all the Iewes reſort, and in ſecret haue I ſayd nothing: why aſkeſt thou me? Aſke them which heard me what I ſayd vnto them. Beholde, they can tell what I ſayd. whā he had thus ſpokē, one of the miniſters which ſtoode by, ſmote Jeſus on the face, ſaying, anſwereſt thou the hygh prieſt ſo? Jeſus anſwered hym: If I haue yll ſpoken, beare witnes of euil, yf I haue well ſpoken, why ſmyteſt thou me? And Annas ſet hym boũd, vnto Cayphas the hygh prieſt. Symon Peter ſtode and warmed him ſelfe. And they ſayd vnto hym, art not thou one of his diſciples too? He denyed it, and ſayd, I am not. One of the ſeruauntes of the hygh prieſt his coſen, whoſe eare Peter ſmote of, ſayd vnto him, Dyd not I ſe the in the garden with him? Peter denied it agayne, & immediatly the cocke crewe. Than led they Jeſus frõ Cayphas into the hall of iudgemẽt, it was in the mornynge, and they themſelues went not into the iudgement hal, leaſt they ſhoulde be defiled, but that they myght eate the Paſchal lambe, Pilat then went out vnto them & ſayd: what accuſation bryng you againſt this mã. They anſwered and ſayd vnto him, if he were not an euil doer, we wolde not haue deliuered him vnto the. Than ſayd Pilat vnto them. Take ye him, & iudge him after your owne lawe. Thã the Jewes ſayd vnto him. It is not lauful for vs to put any man to death that the wordes of Jeſus might be fulfilled, which he ſpake, ſignifiyng what death he ſhuld dye. Thã Pilat entred into the iudgement hall againe, & called Jeſus, and ſaid vnto him, art thou the kinge of Jewes? Jeſus anſwered, ſayeſte thou that of thy ſelfe, or dyd other tell the of me? Pylat adſwered: Am I a Jewe? Thine owne natiõ & high prieſtes haue deliuered the vnto me, what haſt thou done? Jeſ⁹ anſwered: my kingdome is not of this world yf my kyngdome were of this worlde, then wold my miniſters ſurely fyght, ꝥ I ſhulde not be deliuered to the Jewes, but now is my kingdome not frõ hence. Pylat ſayd vnto him, Art thou a king than? Jeſus anſwered, Thou ſayeſt that I am a king, for this cauſe was I borne, and for this cauſe came I into the world, yͭ I ſhuld beare witnes vnto the truth. And al yͭ are of the trueth, heare my voyce. Pylat ſayd vnto him, what is trueth? And when he had ſayd that, he went out againe vnto the Iewes, and ſayd vnto them, I fynde in hym no cauſe at all, ye haue a cuſtome that I ſhuld delyuer you one loſe at Eaſter. wyll ye that I loſe vnto you the kinge of the Iewes? Than cryed they all againe ſaiynge, not him, but Barabas: that Barabas was a robber. Than Pylat toke Ieſus and ſcourged him. And the ſoudiers wound a croune of thornes and put it on his head, and dyd on hym a purple garment, & ſayd, hayle king of the Iewes and they ſmote him on the face. Pylat went furth againe, & ſayed vnto them, Beholde I bring him furth againe to you, that ye may know that I find no fault in him. Than came Ieſus furth, wearinge a croune of thorne, & a roobe of purple: And Pylat ſayd vnto them, behold the mã. Whan the high prieſtes and miniſters ſaw him, they cryed ſaiyng, Crucifie him, crucifie him. Pylat ſaid vnto them. Take ye him and crucifie him, for I finde no cauſe in him. The Iewes anſwered him, we haue a lawe, & by the lawe he ought to dye, becauſe he made him ſelfe the ſonne of God. Whan Pylat hearde that ſaiyng, he was the more afraid, & went againe into the iudgement hall, and ſaid vnto Ieſus, whence art thou? But Ieſus gaue him no anſwere. Than ſaid Pylat vnto him. Speakeſt thou not vnto me? knoweſt thou not that I haue power to crucifie the, and haue power to deliuer the? Ieſus anſwered. Thou couldeſt haue no power at all agaynſt me, except it were geuen the frõ aboue, Therfore, he that deliuered me vnto the hath the more ſinne. And frõ thẽce furth ſought Pylat meanes to deliuer him, but the Iewes cried, ſaiyng, If thou let him go, thou art not Ceaſars frend, for whoſoeuer maketh him ſelfe a king, is againſt Ceaſar. whan Pylat heard that ſaying, he brought Ieſus furth and ſate doune to geue ſentence, in a place called the Pauement, but in the Hebrue Gabbatha. It was Paſch euen, about the ſixt houre. And he ſayd vnto yͤ Iewes. Behold your king: but they cryed a way with him, a way with him, Pylat ſayd vnto them. Shall I crucifie your king? The high prieſtes anſwered, we haue no king but Ceaſar. Than deliuered he him vnto them to be crucified. And they toke Ieſus & led him away, and he bare his croſſe, and went furth into a place called the place of dead mens ſculles (whiche is named in Hebreue Golgatha) where they crucified him. And with him. ij. other, on either ſide one, and Ieſus in the myddes. Pylat wrote a title, and put it on the croſſe. The writyng was Ieſꝰ of Nazareth king of the Iewes.

This title red many of the Jewes, for yͤ place where Jeſus was crucified, was nigh to the citie. And it was written in Hebrue, Greke, and Latine. Then ſayd the high prieſtes of the Jewes to Pylat, wryte not, king of the Jewes, but that he ſayd, I am king of the Jewes. Pylat anſwered: what I haue writtē, that I haue written. Then the ſouldiers, when they had crucifyed Jeſus, toke his garmentes, & made foure partes, to euery ſouldier a parte, and alſo his coate. The coate was without ſeame, wrought vpõ throughout. And they ſayd one to an other, let vs not deuyde it, but caſt lottes, who ſhall haue it. That the ſcripture might be fulfylled, whiche ſayeth: They parted my raymēt emong them, and on my coate dyd they caſt lottes. And the ſouldiers dyd this in deede. There ſtoode by the croſſe of Jeſus, his mother, & his mothers ſiſter, Mari the wyfe of Cleophas, and Mary Magdalene. Whan

Ieſus ſawe his mother and the diſciple ſtandyng, whom he loued, he ſaide vnto his mother. woman, beholde thy ſonne, Than ſaid he to the diſciple: beholde thy mother, and frõ that houre the diſciple toke her for his owne. After that whã Ieſus perceiued that all thinges were ꝑfourmed: that the ſcripture might be fulfylled: He ſayde, I thyrſt. There ſtode a veſſel ful of vineger by. Thã they filled a ſponge with vineger, & woũde it about with yſope and put it to his mouth. Aſſone as Ieſus had receiued of the vineger, he ſayd, It is finiſhed, & bowed his head and gaue vp the goſt. The Iewes thẽ becauſe it was the Saboth euen, that the bodies ſhulde not remayne vpon the croſſe on the Saboth day (for that Saboth daye was an highe daye) beſought Pylat that their legges might be broken, and that thei might be takẽ downe. Than came the ſouldiers and brake the legges of the firſt, and of the other which was crucified with Jeſus. But whā they came to Jeſus, & ſawe that he was dead already, they brake not his legges: but one of the ſoudiers with a ſpeare, thruſt him into the ſyde, and furthwith came there out blud & water, & he that ſawe it bare recorde, & his recorde is true, & he knoweth that he ſayeth trueth, that ye might beleue alſo, for theſe thinges were done that the ſcripture ſhuld be fulfylled, ye ſhal not breake a bone of him. And againe another ſcripture ſayeth, They ſhal ſe him whō they haue perſed. After that Joſeph of Aramathia (which was a diſciple of Jeſus: but ſecretly for feare of the Jewes) beſought Pylat that he might take doune the body of Jeſus. And Pylat gaue him licēce: And there came alſo Nicodem⁹ which at the beginning came to Jeſus by night, and brought of myrrhe, & Aloes mingled together about an. C. pound weight. Than toke they the body of Jeſu and woūd it in linē clothes with ỷ odours as the maner of the Iewes is to bury. And in the place where Ieſ9 was crucified, was a garden, & in the garden a new ſepulchre, wherein was neuer man layd. There layd they Ieſus becauſe of the Iewes Saboth euen, for the ſepulchre was nigh at hande.

AB 69

Praiers of the paſſion of our ſauiour Chriſt.

Bleſſed be the father, and the ſonne, and the holy goſt.

Let vs praiſe him and exalt him, world without ende.

t.

ALmighty God, our heauenly father, thy mercy & goodnes is infinit and without meaſure. It is thy mercy, and no goodnes that was in vs whiche moued the to ſende into the worlde thine onely begotten eternal ſōne to take our nature vpō him, and therin to worke the miſteri of our redemption and ſaluation, according as thou haddeſt appointed, & hadde ſpoken before by the mouthes of al thi prophetes, whiche were from the beginnyng. Alſo it was thy bleſſed wil, thi mercy and goodnes towardes vs, that thi heauenly ſonne did ſuffre perſecution, trouble & aduerſitie, betrayd of his owne frende and diſciple Judas was traytrouſely taken and caried away, to be falſly accuſed and vniuſtly condemned, to be cruelly bet & ſcourged. And finally, with moſt ſcorneful rebukes, to be put to moſt painful and ſhameful death that coulde be deuiſed. All this O heauenly father was done through thy mercy and bleſſed will for our ſakes, not onely to anſwere & ſatiſfie thy iuſt wrath & angre, whiche we had deſerued bothe for the offences of our firſt parentes, and yet dayly do deſerue by traſgreſſing thy holy cōmaūdemētes, but alſo to reſtore vs againe vnto thy grace and fauoure, to indue vs with thy heauenly gyftes, that we might ſerue the in holynes and rightuouſnes al the dayes of our life. And finally to make vs by the fre benefite of thi derely beloued ſonnes paſſion, and the price of his moſt p̄cious bloud, parteiners with him of his infinite & vnſpeakeable glory and bliſſe in heauen. Wherfore, o heauenly father we beſeche the powre vpon vs thyne holy ſpirit, & make vs in our hartes clearely to ſe, & moſt ſtedfaſtly to beleue this thine infinite gratious goodnes ſhewed & geue vnto vs by thine owne ſone our ſauiour Jeſus Chriſt, & with this belefe, make vs to put all our confidence and hope of ſaluation in him, whom thou haſt appointed to be our only redemer and ſauiour. Make vs alway to rēdre vnto the moſt humble & hartie thākes for thine incomprehenſible mercy and goodnes towarde vs. Finally make vs to profeſſe the death of thy dearely beloued ſone in renounſing and forſakyng al ſinne, that we may plainly appere to riſe with him in newnes of life in righteouſnes, innocency, & all true holines, & after this life to reigne with him in euerlaſtyng glory. Here vs our heauenly father, for our Lorde Jeſus Chriſtes ſake. Amen.

ALmighty God oure heauenly father we beſeche thy gratious it.

goodnes, that likewiſe as thy onely begotten and derely beloued ſone our ſauiour Jeſus Chriſt accordyng to his bleſſed will ſuffered willyngly death & bitter paſſion for our redemption and ſaluation, hauing therof foreſight and certen knowledge: So in like maner whenſoeuer it ſhall be thy pleaſure to lay like croſſe and affliction vpon oure backes, that we may alſo willingly & patiently beare it, to the true triall of our faith againſt the later day, and to thy euerlaſtyng glory. Heare vs oure heauenly father for our Lorde Jeſus Chriſtes ſake. Amen.

iii. OUre ſauiour and redemer Jeſu Chriſt, whiche in thy laſt ſupper with thyne Apoſtles diddeſt cōſecrate thi bleſſed body & blud vnder the fourme of breade & wyne: Graūt vs we beſeche the euer ſtedfaſtly to beleue, and kindly to acknowlege thy infinite and almighty power, thy incōprehenſible loue towarde vs, and that we may alway woꝛthily receyue the ſame bleſſed ſacrament accoꝛdyng to thy holy oꝛdinaunce, that therby we may obtayne increaſe of all godlyneſſe in vnitie of ſpirit, with the our head, and by the & thy ſpirit with all the company of thē that be truly thyne, which be thy ſpirituall and miſtical body, and our ſpirituall and chꝛiſten bꝛethꝛen, heare vs our ſauiour Chꝛiſt foꝛ thy name ſake. Amen.

ALmighty God our heauenly father which ſuffereddeſt Peter the Apoſtle, pꝛeſumyng of his owne power miſerably to fall, not onely in the deniall of his maiſter Chꝛiſt foꝛ feare of an handmayde, but alſo in foꝛſweryng, and curſyng of him ſelfe, yf euer he knewe him: Gꝛaunt vs we beſeche the mercyfull father, that we neuer pꝛeſume of our owne myght and power, but beyng in our owne hartes humble and lowly, knowledging our iuſ.

owne infirmitie, frayltie & weakenes, may euer in all our aſſayres, receiue at thy mighty hand, ſtrength and cõfort, to the acceptable perfourmaũce of thy holy and bleſſed wyll. Heare vs oure heauenly father, for our Lord Jeſus Chriſtes ſake. Amen.

v. OUr bleſſed ſauiour Jeſu Chriſt, which in that great heuineſſe of thy ſoule, and intollerable anguiſſhe, which thou ſuſteinedſt before thy paſſion, diddeſt fal doune vpon thy face in prayer vnto thy heauenly father, geue vs grace & the ayde of thy holy ſpirit, that we likewiſe in al heuines of mind and troubles of this worlde, runne euermore by moſt humble and inſtaunt prayer vnto the ayde and cõfort of our heauenly father. Heare vs our ſauiour Chriſt, for thy name ſake. Amen.

vi. ALmightie God eternall father, we do remembre, that in the condemnation of thyne owne derely beloned ſonne, that mooſt innocent lambe our ſauiour Jeſus Chriſt, the iudge did ſit, witneſſes were brought, Chriſt was preſēted & cōdemned, & all trueth there was troden vnder foote, all vnrighteouſnes dyd reigne, & innocency was cōdemned. O moſt gratious lord and father, graunt vnto our heades, & rulers, that they may euer in all their iudgementes iudge accordyng to true iuſtice and equitie without corruptiō, partialitie & wycked diſſimulation, to the oppreſſion of wyckedneſſe, & to the maintenaūce of thy euerlaſting truth, iuſtice, honor and glory. Heare vs our heauenly father, for our Lord Jeſus Chriſtes ſake. Amen.

¶ A prayer in the mornyng.

O Lorde GOD almyghtie, to whom & before whom al thinges are manifeſt and playne, which ſuffreſt not a ſparowe to light on the groūd without thy prouidence, & which in tymes paſt by thy holy ſpirite dyddeſt guyde our forefathers, Abraham, Iſaac and Iacob in thy pathes & wayes, and agaynſt the goyng of yong Toby into a ſtraunge countrie, diddeſt prouide thy holy Angell and meſſaunger to be his guyde: Graunt me this day mooſt wretched ſinner (whom by thy word thou doeſt encourage to call vpon the in al tymes of nedes and neceſſities) that I may haue thy holy ſpirite to direct my pathes and wayes this day, that I may walke according vnto thy godly wyll and pleaſure, profite of my neighbour and glory of thy name, which lyueſt & reigneſt world without ende. Amen.

¶ A prayer at your vpryſyng.

O Lord Ieſu Chriſt, which art the very bryght ſonne of the world, euer riſyng, neuer fallyng, which with thy holeſom loke engendreſt, preſerueſt, nouryſſheſt, and makeſt ioyfull all thynges that are in heauen and in yearth. Shyne fauourably I beſeche the vnto my ſpirite, that the night of ſynnes and miſtes of errours dryuen away by thy inwarde light, I may walke al my life without ſtombling and offẽce, comely as in the day tyme, being pure from the workes of darkenes. Graũt this o lord, which liueſt and reigneſt with the father and the holy goſt for euermore. Amen.

¶ A prayer before ye go to bed.

O Lorde, which art onely God, true, gratious & merciful, which cõmaundeſt them that loue thy name to caſt feare and care frõ them, and to caſt it on the, promiſyng mooſt mercifully thy ſelfe to be theyr protectour from their enemyes, their refuge in daunger, their gouerner in the day, their light in darknes, & their watcheman on the nyght alſo, neuer to ſlepe, but to watche continually for the preſeruyng of thy faythful: I beſeche the of thy bountifull goodnes (O lord) to forgeue me wherin I haue offẽded the this day, and to receyue me vnder thy protection this night, that I may reſt in quietneſſe both of body and ſoule. Graunt myne eyes ſlepe, but let myne harte watche ꝑpetually vnto the, that the weakenes of the fleſh cauſe me not to offend the Lord, let me at all tymes fele thy goodneſſe toward me, that I be at al tymes ſtyrred to praiſe the, late and early, and at midde day thy praiſe be in my mouth, and at mydde nyght. Lorde inſtructe me in thy iudgementes, that al the courſe of my life beyng led in holyneſſe & puritie I may be inducte at laſt into the euerlaſtyng reſt, which thou haſt promiſed by thy mercy to them that obey thy word (o lord) to whom be honour, prayſe and glory for euer. Amen.

❡ A prayer for truſt in God.

The beginnyng of the fall of mā was truſt in him ſelf. The beginnyng of the reſtoring of mā was diſtruſt in him ſelf ⁊ truſt in God. O moſt gratious and moſt wiſe guide our ſauiour Chriſt, which doeſt leade them the right way to immortal bleſſedneſſe, which truly and vnfaynedly truſting in the, cõmit them ſelfe to the. Graunt vs, that like as we be blinde ⁊ feble in dede, ſo we may take ⁊ repute our ſelfes, that we preſume not of our ſelfes to ſe to our ſelfes, but ſo farre to ſe, that alway we may haue the before our eyes to folow the, being our guide to be redy at thy cal moſt obediently, ⁊ to commit our ſelfes wholy vnto the, that thou which onely knoweſt the way, mayſt leade vs the ſame way vnto our heauenly deſires. To the with the father and the holy goſt be glory for euer. Amen.

¶ A prayer for patience in trouble. Pſal. lx.

HOw haſt thou O lord, humbled and pluckte me doune? I dare now vnnethe make my prayers vnto the, for thou art angry with me, but not without my deſeruyng. Certaynely I haue ſynned Lord, I confeſſe it, I wyl not deny it. But oh my God, pardon my treſpaſſes, releaſe my dettes, rendre nowe thy grace agayne vnto me, ſtop my woundes, for I am all to plaged and beaten, yet lord, this notwithſtandyng I abyde patiently, and geue myne attendaũce on the, cõtinually waiting for reliefe at thy hãd and that not without ſkyll, for I haue receyued a token of thy fauoure and grace towardes me, I meane thy word of promyſe concernyng Chriſt, who for me was offered on the croſſe for a raunſome, a ſacrifice, & price for my ſinnes. Wherfore according to that thy promyſe defende me Lord by thy right hand, and geue a gratious eare to my requeſtes, be thou my ſtey in perils, for all mans ſteyes are but vaine. Beate doune therfore myne enemyes thyne owne ſelfe with thy power, which art myne onely ayder and protecter, O lord God almighty. Amen.

¶ A prayer for concord of Chriſtes Churche. Pſal. lxviii.

ARyſe Lord, let thyne enemyes be ſcattered, thy haters put to flight, the righteous and Chriſtes diſciples make pleaſaunt & mery, let them ſing prayſes & pleaſaunt ſonges vnto the, let thē blowe abrode thy magnificence, let them moſt highly auaūce thy maieſtie, let thy glory grow, let the kingdom of Chriſt from heauē among the choſē be enlarged: be thou the father of the fatherleſſe, the iudge of the wydowes, and the protecter of them, namely whome the worlde forſaketh, whoſe conſciences be troubled, whō the world purſueth for Chriſtes ſake, which be nedy & wrapped full of miſery. In thy houſe o lord, let vs dwel in peace & cōcord, geue vs al one hart, one mynde, one true interpretatiō vpō thi word. Pluck of the bādes aſwel frō the cōſciēces as from the bodies of the miſerable captiues & of thē alſo which as yet be hedged in within the liſtes of deth & vnaduiſedly ſtriue ageinſt grace How dry (lord) is the flocke of thine heritage: I pray the poure doune largely the ſhoures of thy graces, let a more plenteous frutefulnes chaunce, let thy people be ſtrengthned with thy ſpirit. Graunt vs lord thy word aboundaūtly, ſo that there maye be many preachers of thy goſpel, which may within them ſelues holyly conſpire & agree. Let thy churche the ſpouſe of Chriſt deale large ſpoyles of the conquered Satan. Al that beleue in the, by Chriſt (O lord God of helth) mought lift the vp with praiſes, mought renoume the and extolle the, we be entred into the voyage of ſaluatiõ. Cõduct vs luckely vnto the port, that being delyuered by the from the very death we may eſcape and come to the very life. Finiſh the thing thou haſt begon in vs, make vs encreaſe from fayth to fayth, leaue vs not to our owne wyll and choyſe, for it is ſlyppery and ready to fall. To the thũderboltes of thy word put violẽce, that we may geue the glory to the al onely. Geue to thy people courage & power to withſtand ſinne, and to obey thy word in all thynges, O Lord God mooſt glorious and excellent ouer all. Amen.

¶ A prayer agaynſt the enemies of Chriſtes trouth. Pſal. cxxxix.

DEliuer me O lord, from the vngodly and ſtyffe necked perſonnes, for thou ſeeſt howe in theyr heartes they imagyn myſchieue, and haue greate pleaſure to pycke quarrelles, theyr tonges be more ſharpe then any adders ſtyng. And vnder their lyppes lurketh poyſon of adders, but O mercifull Lord, let me not fall into their handes, that they handle me not after their owne luſtes. Thou onely art my GOD, thou muſt heare my piteous playnt, Lord that ruleſt all together, thou art the ſtrẽgth and power of my defence, be thou as a ſalet on my head whenſoeuer the vngodly ſhall aſſault me, neither ſuffre thou not the wycked thus to proſper in their matters. Suffer not theyr crocked and malycious ſtomakes to increaſe, and ſpytefully reuile the. Loke vpon thy poore wretches cauſe, and rydde me out of theſe dayly greuaunces, then ſhal I with a ryght vp hart and pleaſaunt countenaunce extolle and magnifie thy holy name. Amen.

¶ A prayer to kepe the tong, and to eſchue the infection of the world. Pſal. cxl.

TO the I cry O lord, heare me ſpedely, let my prayer be as a ſwete taſt & ſauour in thy preſence, and the lyfting vp of myne handes as an euening ſacrifice. Lord ſet a watche about my mouth, kepe my lippes & my tōg alſo, that they ſpeake nothyng amiſſe (as do the vngodly) but that they call purely and hartely vpō the, and reporte thy worthy prayſes. Bowe not myne harte to luſt after euyl, nor to folowe the faſſiō of the wicked and abhominable ſinners, leaſt I happē to cloke my wickednes with other ſynnes as hypocrites do. Let me not lyue as they wolde haue me do, but rather as it ſhall beſt pleaſe the, let me not approue neither their counſayles, nor theyr deedes, though they caſt neuer ſo goodly a ſhew and fayre face to the worlde. Let me not herken to the tyſynges and ſwete baytes of the vngodly, which counſayle me to fylthie and vncleane thynges: but rather

ther let me geue good eare to the righteous & godly mā, though he ſharpely correct and chyde me. Let me alway haue a redy eye toward the only, in the to truſt, and to apply my ſelf vnto the. Caſt not away my ſoule, neither ſuffer it not to periſh. Kepe me that I be not tangled with the ſnares of the vngodly, and from the priuy trappes of malicious perſonnes ſaue me. Defend me Lord thorowe thy grace, for in all our owne deuiſes and workes, cā nothing be found ſure for vs to truſt vpon.

¶ The prayer of any captyue, accordyng to the fourme of Dauid when he was hyd in the caue. Pſal.cxlii.

WIth my voyce I crye to the, afore the I open my lamentations, in thy boſome I diſcloſe the ſecret word of mine hart, my dolours and grefes I ſhewe vnto the, myne hearte is almooſt lyke to braſt, ſo great is my diſcomforture.

Thou knoweſt all my faſſyons, O Lord, and thou ſeeſt wel ynough how the vngodly haue layed theyr ſnares for me. Lo, I caſt myne eye on thiſſide & thatſide, as wel on my frendes as on my kynſfolkes, but all in vayne, none of them all helpeth me. And agayn, I cannot runne away, I am ſo laden & ouercharged with yrons. O Lord my maker and father, nowe vnto the I crye, thou art myne onely ſhoteanker, defēce, and help. Thou art my portion & heritage in al countries, yea I haue none other poſſeſſion but the onely. To the therfore I ſtycke all together, knowyng certaynly that nothyng can go amyſſe with me. Conſider then my lamentable complaynt, beholde howe I am lowe brought, from the crewell purſuers, whych be muche more of power then I am. Defend me, deliuer me from this priſon and horrible feare of ſynne and death, that I maye ſet out thy name. All the ſayntes alſwell angelles as men make ſuite for me, deſiryng the for my comfort. They ſhall not ceaſe vntyl they obtayne theyr requeſt. I meane vntil thou forgeue me my ſynnes, and ſend me cōfort in this diſtreſſe, with patience and long ſufferyng. This ones obteyned, the godly folke ſhall flocke about me, and ſhall not ſtynt to geue the thankes, when they ſe that thou ryddeſt me forth of theſe daungers, to the hygh prayſe of thy name. Lord be mercifull vnto vs, take parte with vs, then ſhall we for euer lift vp and magnifie thy glorious name. Amen.

¶ In great trouble of conſcience. Pſal. cxxxiiii.

LOrd heare my prayer, receyue my ſupplication, herken to my playnt for thy ryghteouſneſſe. Try not the law with thy ſeruaũt, for truly thã ſhall no liuyng mã be found vngyltie: yea not one of thy ſainctes ſhuld eſcape quyte at thy barre, vnleſſe thou graunt him thy gracious pardō, insomuch, euen the very ſtarres be not pure and fautles afore the. In the Angels thou foundeſt ſinne: Nowe myne enemies hunt for my ſoule, thei beate & driue it doune, thei thruſt it into darke dungeons wher felons conuict and cōdemned to death, were wōt to be kept: My ſpirit is ſorowful, my hart is heuy & ſad within my breſt: To the I holde vp my handes, requiring the of mercy: For like as the drye ground lōgeth for a ſhowre of raine, ſo my ſoule thinketh long til it haue thine help and ſuccour, here me ſpedely: if thou do not, I am in diſpaire, my ſpirit is alwery of this bōdage, I haue bid my life farewel: wherfore o God, hyde not thy face that I be not like vnto thoſe, ẏ be hurled into the pit of damnacion. After thys nyght of miſery ouerpaſſed, let the pleaſaūt mornynge of comforte luckely ſhine on me, that by time I may heare and fele thy goodnes, for in the is al my truſt: point me the way that I ſhal walke in, for if thou be not my guid: I muſt nedes wãder & ſtray out of the way. To the lord I lift vp my ſoule, and that with al my heart, I beſeche the, take me furthe of myne enemies handes. Thou only art my ſuccoure & ſauegard. Teache me to worke whatſoeuer ſhalbe thi pleaſure for thou art my God Let thi good ſpirit conduct me into the lande of the lyuyng, encourage my ſpirit for thy names ſake: furth of al theſe troubles, for thy righteouſnes deliuer me. Deſtroye myne enemies, as thou art gracious & fauorable towardes me. Thoſe that wyl worke me ſorow and griefe, pluck furth of the way, for I am thi ſeruaunt and for thy ſake ſuffer I all this hurly burly. As thou art God: ſo helpe thou me.

¶ A prayer of the church agaynſt ſynnes. Sapien.xv.

Thou (O our god) art ſwete longe ſufferyng, and true, & with mercy ordereſt ỷ all thynges, for if we ſinne, yet are we thyne, for we know thy greatnes. If we ſinne not, then are we ſure ỷ with the we be alowed: for to knowe the, is perfect righteouſnes, yea and to know thi righteouſnes and power, is the roote of immortalitie.

¶ In warres the prayer of kyng Aſa. ii. Paralipo. xiiii.

Lorde, it is al one with the, to helpe theim that haue nede, with few or with many: help vs O Lorde our God, for we truſt to the, & in thy name be we come againſt this multitude. Thou art the Lorde our God, let no man preuayle agaynſt the. Amen.

¶ The prayer of Manaſſes kyng of Iuda. ii. Parali. xxxvi.

O Lord almightie, God of our fathers Abrahã, Iſahac, & Iacob, & of the iuſt ſeed of thẽ, which haſt made heuen and yearth, with al the ornamẽtes therof, whyche haſt ordained the ſea by the worde of thy commaundement, which haſt ſhut vp the depe, and haſt ſealed it for thy fearfull & laudable name, drad of all men, and honourable before the face of thy power. The fierſe anger of thretenyng is aboue meaſure heuye to ſinners, but the mercye of thy promyſe is great and vnſercheable, for thou art the Lord God moſt highe aboue al the yearth, lõgſufferyng, & exceadyng mercifull and ſory for the malice of men. I haue prouoked thine anger, and haue done euyl before the, in committyng abominacions and multiplyng of offẽces. And now, I bow the knees of my hart, requiryng goodnes of the O lord I haue ſinned Lorde, I haue ſinned, and know my wyckednes, I deſire the by prayer, O LORD forgeue me, O Lord forgeue me, and deſtroye me not with mine iniquities, nether doo thou alwaye remember my euils to punyſh them, but ſaue me (which am vnworthy) after thy great mercy, and I will praiſe the euerlaſtynglye, all the dayes of my lyfe: for all the power of heauen praiſeth the, & vnto the belongeth glory, worlde without ende. Amen.

The Oration of Job in his mooſt greuous aduerſitie and loſſe of goodes. Job.i.

Naked came I out of my mothers wombe, & naked ſhall I returne again. The Lord gaue, and the Lord hath taken awaye, as it hath pleaſed the lorde ſo is it done: nowe bleſſed be the name of the lorde. Amen.

¶ A praier of Hieremy. Hieremy.xvii.

HEale me (O lord) and I ſhall be hole, ſaue thou me, and I ſhalbe ſaued, for thou art my prayſe. Be not thou terrible vnto me, o lord, for thou art he in whom I hope. Whẽ I am in peril, let my perſecutours be confounded, but not me: Thou ſhalt bring vpõ them the tyme of their plage and ſhalt deſtroy them right ſore. Am.

¶A Prayer of Hieremy. Hieremy.xxxi.

O Lorde, thou haſt chaſtened me, and thi chaſtening haue I receiued as an vntamed calfe. Conuert thou me and I ſhalbe cõuerted, for thou art my lord God, for aſſone as thou diddeſt turne me I repented my ſelf: And whẽ I vnderſtod. I ſmote vpon my thigh, I cõfeſſed and was aſhamed becauſe I ſuffered the reproche of my youth.

A prayer

¶ A prayer of Salomon, for a competente liuing. Prouerbes.xxx.

TWo thynges I require of the, that thou wylte not denye me before I die. Remoue frō me vanitie & lyes: geue me neither beggery nor ryches, onely graunt me a neceſſary liuing, leaſt if I be to ful I myght happly be intyſed to deny the, and ſay: what felowe is the Lord: or conſtrained through pouertie, I might fal vnto ſtealyng, and to forſwere the name of my God. Amen.

A prayer for optainyng of wyſdome. Sapience.ix.

GOd of our fathers, and lorde of mercye, thou yͭ haſt made all thinges wyth thy worde, and ordained man throughe thy wyſedome, that he ſhould haue dominion ouer the creature whiche thou haſt made, yͭ he ſhould order the world

accor=

according to equitie and righteouſnes, & execute iudgemēt with a true harte, geue me wiſdome, which is euer about thy ſeat, & put me not out from among thy children, for I thy ſeruaunt & ſonne of thy handmayde, am a feble perſō, of a ſhort tyme, and to yong to the vnderſtanding of thy iudgement and lawes: yea, though a man be neuer ſo perfecte amonge the chyldren of men, yet if thy wiſdome be not with him, he ſhalbe nothing worth. Oh ſend thy wiſdom out of thy holy heauens, & from the throne of thy maieſtie, that ſhe maye be wyth me, and laboure with me, that I maye knowe what is acceptable in thi ſight. For ſhe knoweth and vnderſtandeth all thynges, and ſhe ſhall conducte me ryght ſoberly in my workes, and preſerue me in her power. So ſhal my workes be acceptable. Amen.

The

¶ The prayer of Jeſus the ſonne of Syrach in neceſſitie, and for wiſedome. Eccleſi. the laſte chapiter.

I Thanke the O Lorde & kyng, and prayſe the o God my ſauiour, I will yelde prayſes vnto thy name. Thou haſt deliuered my body frō diſtruction, for thou arte my defēder and helper from the ſnare of the falſe tong, and from them that are occupied in lyes. Thou haſt bene my helper frō ſuche as roſe againſt me, & haſt deliuered me accordyng to thy greate mercy, & for thy holy names ſake, thou haſt deliuered me frō the roryng of thē that prepared them ſelfes to deuoure me out of the hādes of ſuch as ſought after my life, frō the multitude of them that troubled me & went aboute to ſet fyre vpon me on euery ſyde, ſo that I was not brent in the middes of the fire. From the depe of hel thou deliueredſt me, from the vncleane tong, frō lyynge wordes, frō the wicked iudge, & from the vnrighteous tong. My ſoule ſhall praiſe the lorde vnto death, for my life drewe nighe vnto hell downeward. They compaſſed me rounde about on euery ſyde, and there was no man to helpe me: I loked aboute me, yf there were any man that wolde ſuccour me, but there was none. Then thought I vpon thy mercy o lorde, and vpon thy actes that thou haſt done euer of olde, namely, that thou deliuereſt ſuche as put their truſt in the, & riddeſt thẽ oute of the hãdes of the falſe Panims: thus lifted I vp my prayer frõ the yearth, & prayed for deliueraũce frõ death. I called vpõ the lorde the father of my lord, that he wolde not leaue me without helpe in the day of my trouble, & in the tyme of the proude: I will praiſe thy name cõtinually, yeldyng honor & thãkes vnto it, and ſo my prayer is heard. Thou ſaueſt me frõ diſtruction & deliueredſt me frõ the vnrighteous tyme. Therfore will I knowledge, & prayſe the, and auaunce the name of the lord.

when I was yet but yong, or euer I went aſtray, I deſired wiſdome openly in my praier, I came therfore before the temple and I ſought it very buſyly, & I will ſeke for it to my laſt houre. Then will it floriſh vnto me as a grape that is ſoone ripe. My hart reioyſed in it, then went my foote the right way, yea from my youth ſought I after it, I bowed downe myne eare a litle, & receiued it, I founde in my ſelfe muche wiſedome and proſpered greatly in it. Therfore will I giue the glory vnto him that geueth me wiſedome, for I am aduiſed to do therafter, I will be gelouſe to cleaue vnto that is good, ſo ſhall I not be confounded. My ſoule hath wreſtled with it, and I haue bene diligent to be occupied in it, I lifted vp myne handes on hygh, then was my ſoule lightened through wiſdome, ſo that I knowledge my folyſhenes, I ordered my ſoule after it, I founde her in cleanenes, I had my heart in it from the beginnyng, and therfore ſhall I not be forſakē. My heart longeth after it, and therfore I gate a good treaſure. Through it the Lord hath geuen me a new tong, wherwith I wil praiſe him. Oh come vnto me ye vnlearned, & dwell in the houſe of diſcipline, withdrawe not your ſelfes from it, but cōmon of theſe thynges, for your ſoules are very thyrſty. I opened my mouth and ſpake, Oh come and bye wiſdome without mony, and bowe downe your neck vnder her yoke, and let your ſoule receiue diſcipline, it is euen at hande & redy to be founde. Beholde with your eyes, howe I haue had but litle labor, and yet haue muche reſt. Oh receyue wiſdome, and ye ſhall receiue plentye of ſiluer and golde in youre poſſeſſion. Let your minde reioyce in her mercy, & be not aſhamed of her prayſe, worke your worke by times, & ſhe ſhall geue you your rewarde in due tyme.

A prayer to ſpeke the wordes of God boldely. Act.iiii.

LORDE, thou arte God, whiche haſt made heauē and yearth, the ſee and all that in thē is, which by ẏ mouth of thy ſeruaūt Dauid haſt ſaide, why did the Hethen rage & the peple imagin vaine thinges. The kinges of ẏ yearth ſtoode vp, & the rulers came to gether againſt the lorde, & againſt his Chriſt. For ſurely againſt thy holy ſōne Jeſus whō thou haſt anoynted, both Herode & alſo Pōcius Pylat with ẏ Panymes and the people of Iſrael gathered thē ſelfes together to do euen whatſoeuer thine handes & thy counſeyle determined before to be done. And nowe Lord behold their thretnynges, and graunt vnto thy ſeruaūtes to ſpeake thy word with all cōfidence, and that thou wylt ſtretche furthe thine hand, to thintent that healyng, ſignes and wonders may be done by the name of thy holy ſonne Jeſus. Amen.

¶ A prayer for the peace of the churche.

LOrde Jeſus Chriſt whych of thyne almightyneſſe madeſt al creatures bothe viſible & inuiſible, whych of thy godly wiſedome gouerneſt & ſetteſt al thiges in moſt goodly ordre, which of thyne vnſpeakeable goodnes kepeſt, defendeſt, and furthereſt al thinges, which of thy depe mercy reſtoreſt the decayed, reneweſt the fallen, rayſeſt the deade: vouchesafe (we praye the) at laſt to caſt doune thy countenaunce vpon thy welbeloued ſpouſe the churche, but let it be that amiable & merciful countenaunce wherwith thou pacifieſt all thinges in heauen, in yearth, & whatſoeuer is aboue heauen and vnder the yearth. Vouchſafe to caſt vpon vs thoſe tender & pitiful eyes with which thou ones diddeſt

beholde

behold Peter that great ſhepeherde of thy churche, and furthwith he remembred him ſelfe & repented, With whiche eyes, thou ones diddeſt vewe the ſkattered multitude, and wert moued with compaſſion, that for lacke of a good ſhepeherde they wādered as ſhepe diſperſed and ſtrayed aſunder. Thou ſeeſt (O good ſhepeherde) what ſundry ſortes of wolues haue broken into thy ſhepecotes, of whom euery one cryeth: Here is Chriſt, here is Chriſt, ſo that if it were poſſible the very ꝑfect perſons ſhulde be brought into errour. Thou ſeeſt with what wides, with what waues, with what ſtormes thy ſely ſhip is toſſed, thy ſhyp wherin thy litle flocke is in perill to be drowned. And what is nowe left, but that it vtterly ſynke and we all periſhe. Of this tēpeſt & ſtorme we may thanke our owne wyckednes & ſinful liuyng, we eſpy it wel & cōfeſſe it, we eſpy thy righteouſnes, & we bewail oure vnrighteouſnes: but we appeaſe to thy mercy whiche (accordyng to the Pſalme of thy prophete) ſurmounteth all thy workes. we haue now ſuffered much puniſhemēt, beyng ſouſſed with ſo many warres, conſumed with ſuche loſſes of goodes, ſcourged with ſo many ſortes of diſeaſes & peſtilēces, ſhakē with ſo many fluddes, feared with ſo many ſtraūge ſightes frō heauen, & yet appere ther no wher any hauen or port vnto vs beyng thus tired and forlorne amōges ſo ſtraūge euils, but ſtil euery day more greuous puniſhemētes, and more, ſeme to hāg ouer our heades. We cōplaine not of thy ſharpnes moſt tendre ſauiour, but we eſpye here alſo thy merci, foraſmuche as muche greuouſer plages we haue deſerued. But o moſt mercifull Ieſu, we beſeche the ŷ thou wilt not cōſidre ne weigh what is due for our deſeruynges, but rather what becōmeth thy mercy, without whiche nether the angels in heauē cā ſtād ſure before the, much leſſe we ſely veſſels of clay.

haue mercy on vs, o redemer, which art eaſy to be intreated, not that we be worthy of mercye, but geue thou this glory vnto thyne owne name: ſuffre not, that the Jewes, the Turkes, and the reſt of the Panimes, whiche either haue not knowen the, or do enuy thy glory, ſhuld continually triumph ouer vs, and ſay: where is their God, where is their redemer, where is their ſauiour, wher is their bridegrome, that they thus boaſt on? Theſe opprobrious woordes and vpbraidinges redoũd vnto the o Lord whyle by our euylles, men weigh and eſteme thy goodnes: they thinke we be forſaken whome they ſe not amended. Ones when thou ſlepſt in the ſhip, and a tẽpeſt ſodenly ariſing, thretned death to all in the ſhyp, thou awokeſt at the outcry of a fewe diſciples, and ſtreight way at thyne almightie word the waues couched, the windes fel, the ſtorme was ſodenly turned into a great calme The dombe waters knewe their makers voyce. Now in this farre greater tempeſt, wherin not a few mens bodyes be in daunger, but innumerable ſoules: We beſech the at the cry of thy holy churche, which is in daunger of drowning, that thou wilt awake. So many thouſandes of men do crye, Lord, ſaue vs, we periſh, the tempeſt is paſt mans power: yea, we ſe that the indeuours of them that wold helpe it, do turne clene a contrarie waye. It is thy word that muſt do the dede Lord Jeſu: Only ſay thou with a word of thy mouth: Ceaſe O tẽpeſt, and furthwith ſhal the deſyred calme appere. Thou woldeſt haue ſpared ſo many thouſãdes of moſt wicked men, if in the citie of Sodome had bene found but .x. good men. Now here be ſo many thouſandes of men which loue the glory of thy name, which ſigh for the bountie of thy houſe, and wylt thou not at theſe mens prayers let go thyne angre, and remẽber thyne accuſtomed & old mercies: Shalt thou not with thy heuẽly polici turne our foly in to thy glory? Shalt thou not turne the wicked mẽs euils to thy churches good For thy mercy is wõt thã moſt of al to ſuccour, whẽ the thing is with vs paſt remedy, & neither the might, nor wiſdõ of men cã help it. Thou alone bringeſt thinges ẏ be neuer ſo out of order, into order agayn: which art ẏ only authour & maintainer of peace. Thou framedſt that old confuſion which we cal Chaos, wherin without order, without faſhiõ confuſely lay the diſcordaunt ſeedes of thinges, & with a wonderfull order the thiges that of nature fought together, ẏ diddeſt alie & knit in a ꝑpetual band. But how much greater cõfuſiõ is this where is no charitie, no fidelitie, no bõdes of loue, no reuerẽce, nether of lawes nor yet of rulers, no agrement of opinions, but as it wer in a miſordred queer euery mã ſigeth a cõtrari note. Amõg ẏ heuẽly planets is no diſcenſiõ, al. iiii. elementes kepe their place, euery one do their office wherunto they be apointed. And wylte thou ſuffre thy ſpouſe, for whoſe ſake al thiges were made, thus by cõtinual diſcordes to periſhe & go to wrecke? Shalt thou ſuffre the wycked ſpirites, which be authours & workers of diſcord to beare ſuch a ſwynge in thy kyngdome vnchecked? Shalt thou ſuffer that ſtrõg captain of miſchief, whõ thou ones ouerthreweſt, agayne to inuade thy tentes & to ſpoyle thy ſouldiours? Whẽ thou wert a man here cõuerſãt amonges men, at thy voyce fled the deuils. Sẽd forth we beſeche the o lord thy ſpirite which may dryue away out of the breaſtes of all them that profeſſe thy name yͤ wicked ſpirites, maſters of riot, of couetiſe, of vainglory, of carnall luſt, of miſchief, and of diſcorde. Create in vs, o our God and kyng, a clene hart & renue thy holy ſpirit in our breaſtes, plucke not from vs thy holy Goſt. Rẽder vnto vs the ioy of thy ſauing helth, and with thy principal ſpirit, ſtrengthẽ thy ſpouſe and the herdmẽ therof. By this ſpirit thou recõciledſt the yearthly to the heuẽly, by this thou dydſt frame and reduce ſo many tõges, ſo many nations, ſo many ſondry ſortes of men, into one body of a church, which body by the ſame ſpirit is knit to the their head. This ſpirit, if thou wylt voucheſafe to renue in al mens hartes, then ſhall alſo theſe forreyn miſeries ceaſe, or if they ceaſe not, at leaſt they ſhal turne to the profite and auayle of them which loue the. Stey this cõfuſion, ſet in order this horrible Chaos (O Lorde Jeſu) let thy ſpirit ſtretch out it ſelfe vpon theſe waters of euyll wauering opinions. And bycauſe thy ſpirit, which accordyng to thy prophetes ſaying cõteyneth al thinges, hath alſo the ſcience of ſpeakyng, make, that lyke as vnto al them which be of thy houſe, is all one light, one baptiſme, one God, one hope, one ſpirit: ſo they may haue alſo one voyce, one note & ſong, profeſſing one catholike truthe.

when thou diddeſt mount vp to heauē triumphantly, thou threweſt about frō aboue thy ꝑcious thynges, thou gaueſt giftes amongeſt mē, thou dealteſt ſundry rewardes of thy ſpirite. Renue againe from aboue thy old boūtifulnes, geue that thing to thy church now fainting & growing downeward, that thou gaueſt vnto her ſhotyng vp at the firſt beginnyng. Geue vnto princes & rulers the grace to ſtād in awe of the, that thei ſo may guide the cōmon weale as they ſhould ſhortly render accomptes vnto the, that art kyng of kynges. Geue wiſdom to be alwayes aſſiſtēt vnto them, that whatſoeuer is beſt to be done, thei may eſpye it in their myndes, & purſue the ſame in their doinges. Geue to thy biſhops the gyft of propheſy, that they may declare & interpret holy ſcripture, not of their owne brain, but of thine inſpiring. Geue them the threfold charite which thou ones demaūdedſt of Peter what tyme thou dydeſt betake vnto hym the charge of thy ſheepe. Geue to thy prieſtes the loue of ſobernes, and of chaſtite. Geue to thy people a good wil to folow thy commaundemētes, and a redines to obey ſuche perſons, as thou haſt appoynted ouer them. So ſhall it come to paſſe, if through thy gift thy prices ſhal cōmaund that thou requireſt, if thy paſtours and herdmē ſhal teache the ſame, & thy people obey them both, that the old dignitie & tranquillitie of the church ſhal returne agayne with a goodly order vnto yͤ glory of thy name. Thou ſparedſt the Niniuites appoynted to be deſtroyed, aſſone as they conuerted to repentaunce. And wylt thou diſpiſe thy houſe fallyng doune at thy feete, which in ſtead of ſacke cloth hath ſighes, and in ſteade of aſſhes teares. Thou promiſedeſt forgeuenes to ſuche as turne vnto the, but this ſelfe thyng is thy gyfte, a manne to turne wyth his whole hart vnto the, to the intent all oure goodneſſe ſhoulde redounde vnto thy glory. Thou art the maker, repaire thy worke, that thou haſt faſhioned. Thou art the redemer, ſaue that thou haſt bought. Thou art the ſauyour, ſuffer not them to periſſhe that do hang on the. Thou art the Lorde and owner, chalenge thy poſſeſſion. Thou art the head, help thy membres. Thou art the king, geue vs a reuerence of thy lawes. Thou art the Prynce of peace, breath vpon vs brotherly loue. Thou art the God, haue pitie on thy humble beſechers; be thou according to Paules ſaying, al thinges in all men, to the intent the hole queer of thy churche with agreyng myndes and conſonant voyces for mercy opteyned at thy handes, may geue thankes to the father, ſonne, and holy Goſt, which after the mooſt perfecte example of concorde be dyſtincted in propertie of perſonnes, and one in nature, to whom be prayſe and glory eternally. Amen.

A prayer

¶ A prayer for the kepyng of a good name.

That wyſe mā which was pryuy of thy ſecretes (O heuenly father) taught vs that an honeſt name is a treaſure ryght precious, whē he ſayth: Better it is to haue a good name then precious oyntmentes. But this ſo excellēt and good thyng we neither can get nor kepe, but by thy ayde and helpe. Now ſurely the well and founteyne of a good name is a faultleſſe lyfe: This therfore in eſpecyall we demaund and craue of the, O Lord almightie, yet neuertheleſſe, foraſmuche as oftentimes innocency and faultles liuyng is not ynough, neither yet a ſure buckler and defence, namely agaynſt ſuche as vnder their lippes beare the poyſon of ſerpētes, yea, & ofttymes it happeneth, that whē we ſuppoſe to be amonges our truſtie frēdes, we dwell with Ezechiel among ſcorpions & venemous ſerpentes, we crye with thy holye Prophetes, O Lorde deliuer my ſoule from wicked lyppes, and a gylefull tongue, but if neuertheleſſe it be ſene to thy goodnes to exercyſe thy ſeruauntes alſo with this affliction, to the intent they maye better be brought to godlynes and perfection: graunt (we the praye) that with Paule thy mooſt valyaunt champion we maye by reproche and glory, by infamy and good name, abide ſtyl in thy commaundementes, throughe Ieſu Chriſt, which alſo hym ſelfe (when he walked here in yearth) was reuyled, ſclaundered, euyl ſpoken of, and called to his teeth a Samaritane, a wynedrynker, a diſceyuer of the people, and one that had a deuyll. The ſame now reigneth with the in glory together, with the holy goſt. Amen.

¶ A prayer agaynst worldly carefulneſſe.

O Mooſt dere and tender father, our defẽdour and nouryſſher, indue vs with thy grace that we may caſt of yͤ great blyndnes of our myndes & carefulneſſe of worldly thynges, and may put our hole ſtudy & care in kepyng of thy holy lawe. And that we may labour and trauayle for our neceſſities in this lyfe, lyke the birdes of the ayre, and the lylies of the felde without care For thou haſt promyſed to be carefull for vs, and haſt cõmaunded that vpõ the we ſhould caſt all our care, which lyueſt & reigneſt world without ende. Amen.

¶ A prayer agaynſt pryde and vnchaſtneſſe. Eccle. xxiii.

O Thou LORD father and God of my life, let me not vſe proudely to looke, but turne away from me all fylthy deſyres. Take from me the luſtes of the body, let not the deſires of vnclenneſſe take hold vpon me, and geue me not euer into an vnſhamefaſt and obſtinate mynde. Amen.

¶ An other prayer agaynſt Pryde.

O Lorde Chriſt in mooſt myghtie power, mooſt meke, and in greateſt excellency, mooſt lowly, yea, of thyne owne wyl mooſt humble, geue vnto me thy mynde and ſpirit that I may knowledge my weakenes leauened and infected with maliciouſnes, that through thyne exãple I may be hũble & meke, which haue no cauſe to boaſt my ſelf. Thinges of the world be vncertein, lēt to a ſhort vſe. The body is fading, fraile, and filthy, the mind is blinde and froward, whatſoeuer I haue of myne owne, it is nought: yf I haue any goodneſſe it is of God, & not of me. Knowīg this feblenes of myſelf why ſhuld I magnifie my ſelfe? And ſpecially ſith thou lord of heauen and yearth, beyng of ſuche wonderful excellency, diddeſt humble thy ſelfe to the loweſt ſtate of men, graūt me true humilitie, that I may be exalted to the euerlaſtyng glory, which liueſt and reigneſt with the father and the holy goſt for euer. Amen.

¶ A prayer agaynſt enuy.

LOrd, the inuentour and maker of al thynges, and the diſpoſer of thy gyftes, whych thou dealeſt ſo well of thy bounteous liberalitie, geuyng to eache man more then he deſerueth, unto eache man ſufficiently, ſo that we haue no cauſe of grudge or enuy, ſithe thou geueſt unto all men of thyne owne, and unto ſuche as deſerue it not, and to eache man ſufficiently toward the heauenly bleſſednes: graūt vs that we be not enuyous but quietly cōtent with thy iudgemēt, and the diſpoſing of thy giftes and benefites.

deſires. Graunt vs to be thankfull for that we receiue, and not to murmur ſecretly with our ſelfes agaynſt thy iudgement and bleſſed wyl, in beſtowyng thy free benefytes, but rather that we loue and prayſe thy bounteous liberalytie as well in others as in our ſelfe, and alwayes magnifie the O lord, the well of al giftes and goodnes. To the be glory for euer. Amen.

¶ A prayer agaynſt angre.

ORDE Ieſu Chriſt which ſaydeſt, whoſoeuer is angry with his brother, ſhal be gyltye to iudgement: whiche alſo doeſt reſerue from tyme to tyme al vengeaunce and diſpleaſure to thy ſecret and iuſt iudgement; Graunt vs of thy great mercy, that by no maner of occaſion we fall not into diſorderyng of our ſelfe by anger and deſyre of reuengyng, but that we may alway remẽber, not onely thy godly commaundement, which chargeth vs to do well to thẽ that hate vs, and to pray for them that ſay euyll by vs: but alſo that we beare in mind thy holy example, which dyddeſt pray for them that cruelly crucified the. To the with the father and holy goſt be glory euerlaſtyng. Amen.

¶ A prayer in aduerſitie.

O LORD God, withoute whoſe wyll and pleaſure a Sparowe doeth not fall vpon the grounde, ſeing it is thy wyll and permiſſion, that I ſhoulde be in this myſerye and aduerſitie: Seyng alſo that thou doeſt punyſſhe me with aduerſitie, not to deſtroye me and caſt me awaye, but to call me to repentaunce, and to ſaue me. For whome thou loueſt, hym doeſt thou chaſtiſe. Furthermore, ſeing afflictiõ and aduerſitie worketh pacience, and whoſo paciently beareth tribulation, is made like vnto our ſauiour Chriſt our head. Finally ſeing that in al tribulation and aduerſitie, I am in aſſurauce of comfort at thy gratious hand. For thou haſt commaunded me to call vpon the in the tyme of tribulation, and haſt promyſed to heare and ſuccour me. Graunt me therfore, O almightie God, & mercifull father, in all trouble and aduerſitie to be quiet, without impacience & murmuryng, without diſcouragyng & deſperation, to prayſe and magnifie the, to put my whole truſt and confidẽce in the, for thou neuer forſakeſt thẽ that truſt in the, but workeſt al for the beſt to them that loue the, and ſeke the glory of thy holy name. To the be glory for euer. Amen.

¶ A prayer in proſperitie.

I Geue the thankes o God almyghtie, which not alonely haſt endued me with thi giftes of nature, as reaſō, power & ſtrength, but alſo haſt plentifullye geuen me the ſubſtaunce of this worlde: I knowlege (O Lord) that theſe are thy giftes, and confeſſe with holy ſaint James that there is no perfecte nor good gyft but it commeth from the (O father of lyghtes) whych geueſt frely & caſteſt no man in the teeth. I knowledge with the prophet Agge, that gold is thine and ſiluer is thine, and to whō it pleaſeth the, thou geueſt it, to the godly that they may be thy diſpoſers and diſtributours therof, and to the vngodly to heape vp their damnaciō withal. Wherfore, my moſt merciful God, I hūbly beſeke and deſire of the to frame in me with thy holy ſpirit a faithfull hart & redy hand to diſtribute theſe thi good gyftes accordyng to thy wyl and pleaſure, that I treaſure not vp here where theues may robbe, and mothes corrupt but to treaſure in thy heuēly kyngdom wher nether theſe mai ſteale, nor moth defile, to myne owne cōforte (whom of thy mercye thou haſt promyſed, to reward therfore) to the good example of the humble and weake of thy cōgregacyon, and to the glory of thy name. To whom with thy ſonne and holy gooſt be all honour and praiſe, worlde without ende. Amen.

¶A fruitful prayer to be ſayed at all tymes.

O Merciful God, graunt me to couet with a feruent mynde thoſe thinges which mai pleaſe the, to ſearche thē wyſely, to know thē truely, & to fulfyll thē perfectly to the laude & glory of thy name. Order my liuing, ſo yͭ I may do that which thou requireſt of me, and geue me grace that I maye obtayne thoſe thinges, which be mooſt conuenient for my ſoule. Good Lorde make my way ſure and ſtreight to the/ ſo that I fall not betwene ſproſperitie and aduerſitie, but that in proſperous thynges I may geue the thankes, and in aduerſitie be pacient, ſo that I be not lift vp with the one, nor oppreſſed with the other. And that I may reioyce in nothing, but that which moueth me to the, nor to be ſory for nothing but thoſe thynges whiche draweth me from the, deſiryng to pleaſe no body, nor fearyng to diſpleſe any beſydes the. Lord let al worldly thynges be vyle vnto me for the, let me not be merye with the ioye that is without the, and let me deſyre nothyng beſides the. Let that laboure delight me which is for the, & let all the reſt weri me, which is not in the. Make me to lift my heart oft times to the, and when I fal, make me to thynk on the, and be ſory with a ſteadfaſt purpoſe of amendement. My God, make me humble without faynyng, merye without lightneſſe, ſad without myſtruſt, ſobre without dulnes, true without doublenes, fearyng the without deſperation, truſtyng in the without preſumption, tellyng my neighbours faultes without diſſimulation, teaching them with wordes and examples withoute mockinges, obedient without arguing, paciẽt without grudgyng, and pure without corruption. My mooſt louynge Lorde and GOD, geue me a wakyng heart that no curious thoughte withdrawe me from the, let it be ſo ſtrong that no vnworthy affection drawe me backward, ſo ſtable, that no tribulacion breake it. My Lord, graunt me wyt to knowe the, diligence to ſeke the, conuerſaciõ to pleaſe the: and finally, hope to embrace the, for the precious bloude ſake of that immaculate lambe our only ſauiour Ieſu Chriſt: To whõ with the father and the holye goſt thre perſonnes and one God, be al honour and glory worlde without ende. Amen.

A de-

¶ A deuout prayer vnto Ieſu Chriſt called, O bone Ieſu.

O Bounteful Ieſu, O ſwete Ieſu, O Ieſu the ſone of the pure virgin Mari, ful of mercy and truthe, O ſwete Ieſu after thy greate mercy, haue pitie vpon me. O benigne Ieſu I praye the by the ſame precious blood, that for vs miſerable ſynners, thou were contente to ſhed in the aulter of the croſſe, that thou vouchſafe cleane to aduoyde all my wickednes, & not to deſpiſe me, humbly this requiryng, and vpon thy mooſt holye name Ieſus callyng. This name Ieſus is a ſwete name, This name Ieſus is the name of health. For what is Ieſus but a ſauiour? O good Ieſus that haſt created me, and with thy precious bloude redemed me, ſuffer me not to be dampned, whom thou haſt made of nought. O good Ieſu let not my wickednes deſtroy me, whō thy almighty goodnes made & formed. O good Ieſu reknow ledge that is thine in me, & wype cleane a waye that draweth me from the. O good Ieſu whā tyme of mercy is, haue mercy vpon me, neither confounde me not in the tyme of thy terrible iudgement. O good Ieſu, if I wretched ſinner for my mooſt greuous offēces haue by thy verye iuſtice deſerued eternall payne, yet I appele frō thy righteouſnes, and ſteadfaſtly truſt in thyne ineffable mercye. I doute not but thou wylt haue mercy vpon me lyke a myld father and mercyfull Lorde. O good Ieſu what profite is in my bloud, ſyns that I muſt deſcend into corruption. Certenlye they that be dead ſhall not magnifie the, nor lykewyſe al they that go to hell. O mooſt merciful Ieſu haue mercy vpon me. O mooſt ſwete Ieſu, delyuer me. O mooſt meke Ieſu be vnto me comfortable. O Ieſu accept me a wretched ſinner into the number of thē that ſhalbe ſaued. O Ieſu the helth of thē that beleue in the, haue merci vpon me. O ſwete Ieſu the forgeuenes of al my ſinnes. O Ieſu the ſõne of the pure virgin Mari indue me with thy grace wyſdome, charitie, chaſtitie and humilitie, yea & ſteadfaſt pacience in all my aduerſities, ſo that I may perfitly loue the, and in the be glorified, & haue my onlye delyghte in the, worlde withoute ende. Amen.

¶ A praier to be ſaid at the houre of death.

O Lord Ieſu, whych art the only health of al mẽ lyuyng & the euerlaſtyng lyfe of thẽ whiche die in thy faith. I wretched ſinner geue & ſubmit my ſelf holy vnto thy mooſte bleſſed wyl: And I beyng ſure that the thing can not peryſh, which is committed vnto thy mercy: willyngly now I leaue this fraile & wicked fleſh in hope of yͤ reſurrection whiche in better wyſe

ſhal reſtore

Thomas Harforde

reſtore it to me againe. I beſeche the mooſt merciful Lord Ieſu Chriſt, that thou wilt by thi grace make ſtrong my ſoule againſt al temptacions, and that thou wilt couer & defende me with the buckler of thy mercy againſt al the aſſaultes of the deuil. I ſe & knowledge that there is in my ſelfe no helpe of ſaluaciõ, but all my confidence, hope, and truſt is in thy moſt mercifull goodnes. I haue no merites nor good woorkes which I may aledge before the: Of ſinnes & euyll workes (alas) I ſe a great heape, but through thy mercye I truſt to be in the number of them, to whom thou wilt not impute their ſinnes, but take and accepte me for righteous and iuſt, and to be the inheritour of euerlaſtyng lyfe. Thou mercifull Lord were borne for my ſake: Thou diddeſt ſuffer both hũger and thirſt for my ſake, thou diddeſt preach and teach, thou diddeſt praye and faſt for my ſake: thou dyddeſt all good workes and deedes for my ſake . Thou ſufferedſt mooſt greuous peines and turmẽtes for my ſake And finally, thou gaueſt thi mooſt precyous body to dye, and thy bloud to be ſhed on the croſſe for my ſake. Nowe mooſt mercifull ſauioure, let al theſe thynges profyt me, whiche thou frely haſt geuen me, that haſt geuen thy ſelf for me, let thy bloude clenſe, and waſhe awaye the ſpottes and foulnes of my ſinnes. Let thy righteouſnes hide and couer my vnrighteouſnes. Let the merites of thi paſſion and bloud be the ſatiſfactiõ for my ſinnes. Geue me Lord thy grace that my fayth and ſaluacion in thy bloud wauer not in me, but euer be firme and conſtant, that the hope of thy merci and life euerlaſting neuer decaye in me, that charitie wax not colde in me: finally, that the weaknes of my fleſhe be not ouercome with the feare of death. Graunt me merciful ſauiour, that when death hath ſhut vp the eyes of my body, yet that yͤ eyes of my ſoule maye ſtyll behold and looke vpon the, that when death hath taken a way the vſe of my tong and ſpeche, yet that my hart may cry & ſay vnto yͤ: In manus tuas domine commendo ſpiritum meum, that is to ſay: O lord, into thy hãdes I geue & commyt my ſoule, Domine Ieſu accipe ſpiritum meũ, Lord Jeſu, receiue my ſoule vnto the. Amen.

¶ A generall confeſſion of ſynnes vnto God.

O Mooſt mercyfull Lorde God and mooſt tender and deare father voucheſafe I hartely beſechyͤ, to loke doune with thy fatherlye eyen of pitie vpon me mooſt vile and wretched ſinner, whyche lye here proſtrate in hearte before the feete of thy botomles merci, for I haue ſined againſt the throne of thy glory, & before the o father, in ſomuch that I am nomore worthi to be called thi ſõne. Neuertheles, foraſmuch as thou arte the God &

father of all comforte, ⁊ againe deſireſt not the death of the ſynner, but like a true Samaritain takeſt thought of my ſely wounded ſoule: Make me (I pray the (by infounding thi precious oyle of comfort into my woundes, ioyfully to runne with the loſt ſonne into the lap of thine euerlaſting pitie. For lo, thou art my hope ⁊ truſt, in whom I only repoſe my ſelfe, hauing in the ful cõfidẽce and faith, ⁊ ſo I ſay with very faithful heart, truſting in thy merci, I beleue in the o God the father, in the o God the ſõne, ⁊ in the o God the holy goſt. iii. ꝑſons ⁊ one true ⁊ alſo very God, beſide whõ I knowledge none other God in heuẽ aboue, nor in earth beneth: yea ⁊ I poore ſinner do accuſe my ſelf vnto the dere father, that I haue ſore ⁊ greuouſly offẽded thi almighty goodnes ⁊ maieſty in the cõmitting of mine abũdãt greuous ⁊ manifold ſines ⁊ wretchednes for I haue not kept yͤ leſt of thi moſt godly ⁊ bleſſed cõmaũdemẽtes lyke as righteouſnes may require & demaund the ſame of me: I haue (I ſaye) not honoured the lyke my God, nor dread the like my Lord, loued the like my father truſted in the like my creatour and ſauiour. Thy holy and dreadfull name vnto whome all glory and honour belongeth, haue I vſed in vayn. I haue not ſãctified the holy dayes with workes whiche be acceptable vnto the, nor inſtructyng my neighboure in vertue accordingly. I haue not honoured my parentes nor bene obedient vnto them through whom (as by an inſtrument) thou haſt wrought my commyng into this world. The high powers and rulers whiche take their authoritie of the I haue not bene wyllyngely obedient vnto. I haue not kept mine heart pure and cleane from mãſlaughter, yea had not thy grace and mercie defended me the better, I ſhould haue cõmitted the deede alſo. I likewiſe am not pure frõ thefte, nor from aduoutry, nor frõ falſe witneſſe bearynge, but haue in myne heart and mynde wiſhed and deſired my neighboures goodes & thynges, I haue folowed the greate prince of thys world Satan (whiche hath bene a lier euen from the begynnyng) in concupiſcence of the fleſſhe, in pride of lyuyng, in lyyng, in deceitfulnes, in lechery, in hatred and alſo enuy, in bakbityng, in diſpayre, & alſo miſbelefe. My fiue wittes haue I fowly miſuſed and ſpent, in hearyng, ſeyng, ſmellyng, taſtynge and alſo felynge, whiche thou haſte geuen me to vſe vnto thy honour and glorye, and alſo to the edificaciō and profit of my neighbour, But in what maner ſo euer that I haue offended and ſynned againſt thy eternal maieſtie (for no mā knoweth throughly his ſynnes as thy Prophete witneſſeth) whether it hath bene by daye or els by nighte, yea euen from my childhod vnto this day, were it in wordes, workes or thoughtes ſecretly or openly: O my mercyfull God

I am ſory for it, euẽ frõ the very bottõ of my hart, yea, ⁊ my ſoule mourneth for ſorow moſt merciful father, that I am not a thouſãd times ſorier thẽ I am How be it, in token of great repentaũce (though all hartes be knowne well ynough vnto the) I do knocke ⁊ ſtryke my breaſt ⁊ ſaye in bitternes of harte ⁊ ſoule, Lord God ⁊ father haue mercy, Lord god ſõne haue mercy, Lord God holy goſt haue mercy. Spare me of thy infinite mercy dere lorde nowe, ⁊ al the dayes of my life, ⁊ let me haue parte of thine abũdaũt grace, ſo as I mai chãge my ſinfull life, ⁊ put oute of me the olde mã with al his euil cõcupiſcence, ⁊ alſo that I may dye vnto the world, ⁊ that the world, may be vnto me a croſſe, ⁊ ſo go furth in a new life. Strẽgthẽ me (O lord) in a true hũble hart, in perfit loue hope ⁊ truſt in the. Geue my ſoule the grace to deſire the only, in ỹ only to reioyce ⁊ repoſe my ſelf, ⁊ that I may vtterly renounce ⁊ forſake the vaine affiaunce of this world, ſo that thou maiſt find me redy with the good ſeruaũt in the mydnight of my death, which ſhal ſodenly ſtele vpon me like a thefe ere I be aware. Be yͧ vnto me at yͤ tyme of nede (o lord) a towre of ſtrẽgth, a place of refuge, & a defẽſible God, namely againſt the face of the fẽd, who like a roring lion ſhalbe then mooſt redy to deuour me, & againſt deſperacion, whiche then ſhalbe buſy to greue me. Let then thy cõfort cleue faſt vnto me, thy mercy kepe me, & thi grace guide me. Fetch then again, Lord God the father, that which thi puiſſaũt myght hath ſhapen, fetch then again lord the ſõne yͭ which thou haſt ſo wiſely gouerned & bought with thy precious bloud. Take agayn then lord holye goſt, that whiche thou haſt kept and preſerued ſo louyngly in this region of ſinne & vale of miſery. iii perſõs & one very God, vnto whom be praiſe & honour for euer & euer. Amen.

¶ A prayer agaynſt the deuel.

Jeſu

IEſu Chriſt (our Lorde) whiche by the mouth of the holy Apoſtle ſainte Peter, mooſte truely diddeſt ſay that oure aduerſary the deuell goeth about lyke a roaringe Lyon, ſekyng whome he may deuour: he is buſye and fyerſe, and breaketh in vpō vs, ſo that if thou helpe not, he wil ſone deceyue vs, wyth his crafte ouerturne vs, with his might and with his cruelnes teare vs in peces. But if thou which haſt vanquiſhed him, wilt appere, but as it were a far of, thou wilte make him afraid, & with thi onely loke put him to flight. Vouchesafe (o lorde) to receiue vs into thi gard, being but infātes, weke, feble, & vnſkilful, leaſt ẏ fyers & cruel beeſt al to teare vs. We beare before vs & ſhew furth ī this our fyght the croſſe thy banner, the croſſe thy tryumph & victory, that our enemy maye well know that we do our buſynes by thy counſaile, ayde, and ſtrēgth: to the be glory for euer. Amen.

¶ For the deſire of the lyfe to come.

This my body is the very darke and filthy priſon of the ſoule, this worlde is an exile, and a baniſhment: this life is care and myſery, but where thou arte (O Lord) there is the very countrey of libertie, and euerlaſtyng bleſſedneſſe. Styrre oure myndes nowe and then, to remember ſo great felicitie: Poure into our hartes a deſire of ſuche precious thynges, and of all thinges mooſt to be deſired. Geue quietneſſe vnto our mynde, and graunt that we may haue ſome taſte of the euerlaſtyng ioyes, whereby theſe thynges of the worlde may ſeme filthy, and be ſo lothfull vnto vs, which we ſeke for ſo earneſtly, and embrace ſo gredely, and retayne foreu

ſo ſurely, that we maye refuſe and diſpiſe theſe bytter and filthy thynges, and mooſt feruentlye deſyre the ſwetnes of thy familiaritie, in the which all goodneſſe is contayned: To the be glory for euer. Amen.

✠

The ende of the Primer.

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The copy of the Kynges highnes bil aſſigned.

HENRY THE.VIII. by ỹ grace of God, of Englād, Fraunce, and Ireland Kyng, defendour of the fayth, & of the churches of England and Irelād in earth the ſupreme head. To all Printers and Bookeſellers, and to all other our officers, Miniſters and ſubiectes. We do you to vnderſtande, that of our grace eſpeciall, we haue graunted and geuen Priuiledge and lycence, to our welbeloued ſubiect Richard Grafton, Printer & ſeruaunt to our mooſt dereſt ſonne Prince Edwarde, and Edwarde Whitchurch citezin of Londō, to Print or cauſe to be Printed our Primer (now by vs and our clergy ſet furth) both in Engliſh and Latin: and none other perſon nor perſons of what eſtate, degree, or condicion ſo euer they be of, to Print or cauſe the ſame Primer to be Printed, or any part therof, but onely the ſayd Richard & Edward and either of thē & the aſſignes of any of them. Neither to ſel nor buy of any other impreſſions then ſuche as ſhalbe Printed by the ſayd Richard or Edward or the aſſignes of any of thē.

Wherfore, we woll and ſtreightly commaund & charge al & ſinguler our ſubiectes, aſwel Printers as Bookeſellers, and all other perſonnes within our dominions, that they ne any of them preſume to Print or ſel, or cauſe to be Printed or ſold the ſayd booke or any parte therof, contrary to the meanyng of this our preſent lycence and priuiledge, vpon payne of oure high diſpleaſoure. Geuen at our Manour of Grenewich the xxviii. day of May, in the .xxxvii. yere of our reigne.

God ſaue the Kyng.

IMPRINTED AT
London, in Fleteſtrete at the
ſigne of the Sunne, ouer
agaynſt the conduyte, by Edward VVhitschurche,
the
xix. day of
Iune.
M.D.XLV.

4 AP 59

Cum priuilegio ad imprimendum ſolum.

Prayer for the peace of the Church said to have been composed by Erasmus in Latin.